DIVINE SCIENCE MONTHLY
1930 G. K. U.

077691

COMPILED

S[illegible]ock Verification-2[illegible]

COMPILED

19

077691

ivine Science Monthly

Vol. XV MAY, 1930 No. 5

JUNE 1930

9

IN THIS ISSUE

The Magic Story — Part 2

The Vagabond Philosopher

Daily Studies in Divine Science

5c per Copy $1.50 per Year

CONTENTS

May, 1930

The Magic Story. Part 2. Page
By Frederic Van Rensselaer Dey 1
The Vagabond Philosopher.
By Harvey Hardman 14
Daily Studies. Your Hidden Power.
By Ruth B. Smith 19

* * *

COPYRIGHTED 1930
BY THE

COLORADO COLLEGE
OF DIVINE SCIENCE
DENVER, COLORADO
HARVEY HARDMAN, EDITOR
ANNA L. PALMER, ASSOCIATE EDITOR

* * *

PRICE $1.50 A YEAR
15 CENTS A COPY

Entered as Second Class Matter March 13, 1916, at the Post Office at Denver, Colo., under the Act of March 3, 1879.

"Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918."

IN
wor
num
the
of
apo
for
its
pen
weig
brai
deer
in
mea
not
that
for,
hap
thei
nor
pres
the
M
tion
that
to

Pu

The Magic Story

COMPILED

PART II

In the Old Scrap Book

INASMUCH as I have evolved from my experience the one great secret of success for all worldly undertakings, I deem it wise, now that the number of my days is nearly counted, to give to the generations that are to follow me the benefit of whatsoever knowledge I possess. I do not apologize for the manner of my expression, nor for lack of literary merit, the latter being, I wot, its own apology. Tools much heavier than the pen have been my portion, and, moreover, the weights of years has some what palsied hand and brain; nevertheless, the fact I can tell, and that I deem the meat within the nut. What mattereth it, in what manner the shell be broken, so that the meat be obtained and rendered useful? I doubt not that I shall use, in the telling, expressions that have clung to my memory since childhood; for, when men attain the number of my years, happenings of youth are like to be clearer to their perceptions than are events of recent date; nor doth it matter much how a thought is expressed, if it be wholesome and helpful, and findeth the understanding.

Much have I wearied my brain anent the question, how best to describe this recipe for success that I have discovered, and it seemeth advisable to give it as it came to me; that is, if I relate

---

Copyrighted by Haryot Hold Dey
Published in book form by DeVross and Co., 843 South
Grand Ave., Los Angeles, Calif.

somewhat of the story of my life, the directions for agglomerating the substances, and supplying the seasoning for the accomplishment of the dish, will plainly be perceived. Happen they may; and that men may be born generations after I am dust, who will live to bless me for the words I write.

My father, then, was a seafaring man who, early in life, forsook his vocation, and settled on a plantation in the colony of Virginia, where, some years thereafter, I was born, which event took place in the year 1642; and that was over a hundred years ago. Better for my father had it been had he hearkened to the wise advice of my mother, that he remain in the calling of his education; but he would not have it so, and the good vessel he captained was bartered for the land I spoke of. Here beginneth the first lesson to be acquired:—

Man should not be blinded to whatsoever merit exists in the opportunity which he hath in hand, remembering that a thousand promises for the future should weigh as naught against the possession of a single piece of silver.

When I had achieved ten years, my mother's soul took flight, and two years thereafter my worthy father followed her. I, being their only begotten, was left alone; howbeit, there were friends who, for a time, cared for me; that is to say, they offered me a home beneath their roof,—a thing which I took advantage of for the space of five months. From my father's estate there came to me naught; but, in the wisdom that came with increasing years, I convinced myself that his friend, under whose roof I lingered for some time, had defrauded him, and therefore me.

Of the time from the age of twelve and a half until I was three and twenty, I will make no recital here, since that time hath naught to do with this tale; but some time after, having in my possession the sum of sixteen guineas, ten, which I had saved from the fruits of my labor, I took ship to Boston town, where I began work first as a cooper, and thereafter as a ship's carpenter, although always after the craft was docked; for the sea was not amongst my desires.

Fortune will sometimes smile upon an intended victim because of pure perversity of temper. Such was one of my experiences. I prospered, and, at seven and twenty, owned the yard wherein, less than four years earlier, I had worked for hire. Fortune, howbeit, is a jade who must be coerced; she will not be coddled. Here beginneth the second lesson to be acquired:

Fortune is ever elusive, and can only be retained by force. Deal with her tenderly and she will forsake you for a stronger man. [In that, methinks, she is not unlike other women of my knowledge.]

About this time, Disaster (which is one of the heralds of broken spirits and lost resolve), paid me a visit. Fire ravaged my yards, leaving nothing in its blackened paths but debts, which I had not the coin wherewith to defray. I labored with my acquaintances, seeking assistance for a new start, but the fire that had burned my competence seemed also to have consumed their sympathies. So it happened, within a short time, that not only had I lost all, but I was hopelessly indebted to others; and for that they cast me into prison. It is possible that I might have rallied from my losses but for this last indignity, which broke down my spirits so that I became utterly despondent. Upward of a year was I detained within the gaol; and, when I did come forth, it was not the same hopeful, happy man, content with his lot, and with confidence in the world and its people, who had entered there.

Life has many pathways, and of them by far the greater number lead downward. Some are precipitous, others are less abrupt; but ultimately no matter at what inclination the angle may be fixed, they arrive at the same destination,— failure. And here beginneth the third lesson:

Failure exists only in the grave. Man, being alive, hath not yet failed; always he may turn about and ascend by the same path he descended by; and there may be one that is less abrupt (albeit longer of achievement), and more adaptable to his condition.

When I came forth from prison, I was penniless. In all the world I possessed naught beyond the poor garments which covered me, and a walking stick which the turnkey had permitted me to retain, since it was worthless. Being a skilled workman, howbeit, I speedily found employment at good wages; but, having eaten of the fruit of worldly advantage, dissatisfaction possessed me. I became morose and sullen; whereat, to cheer my spirits, and for the sake of forgetting the losses I had sustained, I passed my evenings at the tavern. Not that I drank overmuch of liquor, except on occasion (for I have ever been somewhat abstemious), but that I could laugh, and sing, and parry wit and *badinage* with my ne'er-do-well companions; and here might be included the fourth lesson:

Seek comrades among the industrious, for those who are idle will sap your energies from you.

It was my pleasure at that time to relate, upon slight provocation, the tale of my disasters, and to rail against the men whom I deemed to have wronged me, because they had seen fit not to come to my aid. Moreover, I found childish delight in filching from my employer, each day, a few moments of the time for which he paid me. Such a thing is less honest than downright theft.

This habit continued and grew upon me until the day dawned which found me not only without employment, but also without character, which meant that I could not hope to find work with any other employer in Boston town.

It was then that I regarded myself a failure. I can liken my condition at that time for naught more similar than that of a man who, descending the steep side of a mountain, loses his foothold. The farther he slides, the faster he goes. I have also heard this condition described by the word Ishmaelite, which I understand to be a man whose hand is against everybody, and who thinks that the hands of every other man are against him; and here beginneth the fifth lesson:

The Ishmaelite and the leper are the same, since both are abominations in the sight of man, — albeit they differ much, in that the former may be restored to perfect health. The former is entirely the result of imagination; the latter has poison in his blood.

I will not discourse at length upon the gradual degeneration of my energies. It is not meet ever to dwell much upon misfortunes (which saying is also worthy of remembrance). It is enough if I add that the day came when I possessed naught wherewith to purchase food and raiment, and I found myself like unto a pauper, save at infrequent times when I could earn a few pence, or, mayhap, a shilling. Steady employment I could not secure, so I became emaciated in body, and naught but a skeleton in spirit.

My condition, then, was deplorable; not so much for the body, be it said, as for the mental part of me, which was sick unto death. In my imagination I deemed myself ostracised by the whole world, for I had sunk very low indeed; and here beginneth the sixth and final lesson to be acquired (which cannot be told in one sentence, nor in one paragraph, but must needs be adapted from the remainder of this tale).

Well do I remember my awakening, for it came in the night, when, in truth, I did awake from sleep. My bed was a pile of shavings in the rear of the cooper shop where once I had worked for hire; my roof was the pyramid of casks, underneath which I had established myself. The night was cold, and I was chilled, albeit, paradoxically, I had been dreaming of light and warmth and of the repletion of good things. You will say, when I relate the effect the vision had on me, that my mind was affected. So be it, for it is the hope that the minds of others might be likewise influenced which disposes me to undertake the labor of this writing. It was the dream which converted me to the belief — nay, to the knowledge, — that I was possessed of two identities; and it was my own better self that afforded me the assistance for which I had pleaded in vain from my acquaintances. I have heard this condition described by the word "double." Nevertheless, that word does not comprehend my meaning. A double can be naught more than a double, neither half being possessed of individuality. But I will not philosophize, since philosophy is naught but a suit of garments for the decoration of a dummy figure.

Moreover, it was not the dream itself which affected me; it was the impression made by it, and the influence that it exerted over me, which accomplished my enfranchisement. In a word, then, I encouraged my other identity. After toiling through a tempest of snow and wind, I peered into a window and saw that other being. He was rosy with health; before him, on the hearth, blazed a fire of logs; there was conscious power and force in his demeanor; he was physically and mentally muscular. I rapped timidly upon the door, and he bade me enter. There was a not unkindly smile of derision in his eyes as he motioned me to a chair by the fire; but he uttered no word of welcome; and, when I had warmed myself, I went forth again into the tempest, burdened with the shame which the contrast between us had forced upon me. It was then that I awoke; and here cometh the strange part of my tale, for, when I did awake, I was not alone. There was a Presence with me; intangible to others, I discovered later, but real to me.

The Presence was in my likeness, yet was it strikingly unlike. The brow, not more lofty than my own, yet seemed more round and full; the eyes, clear, direct, and filled with purpose, glowed with enthusiasm and resolution; the lips, chin,—ay, the whole contour of face and figure was dominant and determined.

He was calm, steadfast, and self-reliant; I was cowering, filled with nervous trembling, and fearsome of intangible shadows. When the Presence turned away, I followed, and throughout the day I never lost sight of it, save when it disappeared for a time beyond some doorway where I dared not enter; at such places, I awaited its return with trepidation and awe, for I could not help wondering at the temerity of the Presence (so like myself, and yet so unlike), in daring to enter where my own feet feared to tread.

It seemed also as if purposely I was led to the place and to the men where and before whom I most dreaded to appear; to offices where once I had transacted business; to men with whom I had financial dealings. Throughout the day I pursued the Presence, and at evening saw it disappear beyond the portals of a hostelry famous for its cheer and good living. I sought the pyramid of casks and shavings.

Not again in my dreams that night did I encounter the Better Self (for that is what I have named it), albeit, when, perchance, I awakened from slumber, it was near to me, ever wearing that calm smile of kindly derision which could not be mistaken for pity, nor for condolence in any form. The contempt of it stung me sorely.

The second day was not unlike the first, being a repetition of its forerunner, and I was again doomed to wait outside during the visits which the Presence paid to places where I fain would have gone had I possessed the requisite courage. It is fear which deporteth a man's soul from his body and rendereth it a thing to be despised. Many a time I essayed to address it, but enunciation rattled in my throat, unintelligible; and the day closed like its predecessor.

This happened many days, one following another, until I ceased to count them; albeit, I discovered that constant association with the Presence was producing an effect upon me; and one night, when I awoke among the casks and discerned that he was present, I made bold to speak, albeit with marked timidity.

"Who are you?" I ventured to ask; and I was startled into an upright posture by the sound of my own voice; and the question seemed to give pleasure to my companion, so that I fancied there was less of derision in his smile when he responded.

"I am that I am," was the reply. "I am he who you have been; I am he who you may be again; wherefore do you hesitate? I am he who you were, and whom you have cast out for other company. I am the man made in the image of God, who once possessed your body. Once we dwelt within it together, not in harmony, for that can never be, nor yet in unity, for that is impossible, but as tenants in common who rarely fought for full possession. Then you were a puny thing, but you became selfish and exacting until I could no longer abide with you, wherefore I stepped out. There is a plus-entity and a minus-entity in every human body that is born into the world. Whichever one of these is favored by the flesh becomes dominant; then is the other inclined to abandon its habitation, temporarily or for all time. I am the plus-entity of yourself; you are the minus-entity. I own all things; you possess naught. That body which we both inhabited is mine, but it is unclean, and I will not dwell within it. Cleanse it, and I will take possession.''

''Why do you pursue me?'' I next asked the Presence.

''You have pursued me, not I you. You can exist without me for a time, but your path leads downward, and the end is death. Now that you approach the end, you debate if it be not politic that you should cleanse your house and invite me to enter. Step aside, then, from the brain and the will; cleanse them of your presence; only on that condition will I ever occupy them again.''

''The brain hath lost its power,'' I faltered. ''The will is a weak thing, now; can you repair them?''

''Listen!'' said the Presence, and he towered over me while I cowered abjectly at his feet. ''To the plus-entity of a man, all things are possible. The world belongs to him, — is his estate. He fears naught, dreads naught, stops at naught; he asks no privileges, but demands them; he *dominates*, and cannot cringe; his requests are orders; opposition flees at his approach; he levels mountains, fills in vales, and travels on an even plane where stumbling is unknown.''

Thereafter, I slept again, and, when I awoke, I seemed to be in a different world. The sun was shining and I was conscious that birds twittered above my head. My body, yesterday trembling and uncertain, had become vigorous and filled with energy. I gazed upon the pyramid of casks in amazement that I had so long made use of it for an abiding place, and I was wonderingly conscious that I had passed my last night beneath its shelter.

The events of the night recurred to me, and I looked about me for the Presence. It was not visible, but anon I discovered, cowering in a far corner of my resting place, a puny, abject, shuddering figure, distorted of visage, deformed of shape, disheveled and unkempt of appearance. It tottered as it walked, for it approached me piteously; but I laughed aloud, mercilessly. Perchance I knew then that it was the minus-entity, and that the plus-entity was within me; albeit I did not then realize it. Moreover, I was in haste to get away; I had no time for philosophy. There was much for me to do, — much; strange it was that I had not thought of that yesterday. But yesterday was gone,— to-day was with me,— it had just begun.

As had once been my daily habit, I turned my steps in the direction of the tavern where formerly I had partaken of my meals. I nodded cheerily as I entered, and smiled in recognition of returned salutations. Men who had ignored me for months bowed graciously when I passed them on the thoroughfare. I went to the washroom, and from there to the breakfast table; afterwards, when I passed the taproom, I paused a moment and said to the landlord:

"I will occupy the same room that I formerly used, if, perchance, you have it at disposal. If not, another will do as well, until I can obtain it."

Then I went out and hurried with all haste to the cooperage. There was a huge wain in the yard, and men were loading it with casks for shipment. I asked no questions, but seizing barrels, began hurling them to the men who worked atop of the load. When this was finished, I entered the shop. There was a vacant bench; I recognized its disuse by the litter on its top. It was the same at which I had once worked. Stripping off my coat, I soon cleared it of *impedimenta.* In a moment more I was seated, with my foot on the vice-lever, shaving staves.

It was an hour later when the master workman entered the room, and he paused in surprise at sight of me; already there was a goodly pile of neatly shaven staves beside me, for in those days I was an excellent workman; there was none better, but, alas! now, age hath deprived me of my skill. I replied to his unasked question with the brief but comprehensive sentence: "I have returned to work, sir." He nodded his head and passed on, viewing the work of other men, albeit anon he glanced askance in my direction.

Here endeth the sixth and last lesson to be acquired, although there is more to be said, since from that moment I was a successful man, and ere long possessed another shipyard, and had acquired a full competence of worldly goods.

I pray you who read, heed well the following admonitions, since upon them depend the word "success" and all that it implies:

Whatsoever you desire of good is yours. You have but to stretch forth your hand and take it.

Learn that the consciousness of dominant power within you is the possession of all things attainable.

Have no fear of any sort or shape, for fear is an adjunct of the minus-entity.

If you have skill, apply it; the world must profit by it, and, therefore, you.

Make a daily and nightly companion of your plus-entity; if you heed its advice, you cannot go wrong.

Remember, philosophy is an argument; the world, which is your property, is an accumulation of facts.

Go, therefore, and do that which is within you to do; take no heed of gestures which would beckon you aside; *ask of no man permission to perform.*

The minus-entity requests favors; the plus-entity grants them. Fortune waits upon every footstep you take; seize her, bind her, hold her, for she is yours; she belongs to you.

Start out now, with these admonitions in your mind. Stretch out your hand, and grasp the plus, which, maybe, you have never made use of, save in grave emergencies. Life is an emergency most grave.

Your plus-entity is beside you now; cleanse your brain, and strengthen your will. It will take possession. It waits upon you.

Start to-night; start now upon this new journey.

Be always on your guard. Whichever entity controls you, the other hovers at your side; beware lest the evil enter, even for a moment.

My task is done. I have written the recipe for "success." If followed, it cannot fail. Wherein I may not be entirely comprehended, the plus-entity of whomsoever reads will supply the deficiency; and upon that Better Self of mine I place the burden of imparting to generations that are to come the secret of this all-pervading good,—*the secret of being what you have it within you to be.*

The Vagabond Philosopher

By
HARVEY
HARDMAN

"Afoot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me leading wherever
I choose.

Henceforth I ask not good-fortune. I myself am
good-fortune.
Henceforth I whimper no more, postpone no
more, need nothing,
Done with indoor complaints, libraries, querulous
criticisms,
Strong and content I travel the open road.

The earth, that is sufficient,
I do not want the constellations any nearer,
I know they are very well where they are.
I know they suffice for those who belong to them

(Quotation from "Leaves of Grass" by Walt Whitman, Doubleday, Doran & Co., Publishers.)

You road I enter upon and look around, I believe you are not all that is here,
I believe that much unseen is also here.
You air that serves me with breath to speak!
You objects that call from diffusion my meanings and give them shape!
I believe you are latent with unseen existences, you are so dear to me.

O highway I travel, do you say to me *Do not leave me?*
Do you say *Venture not — if you leave me you are lost?*
Do you say *I am already prepared, I am well beaten and undenied, adhere to me?*
O public road, I say back I am not afraid to leave you, yet I love you.

I think heroic deeds were all conceived in the open air, and all free poems also.
I think I could stop here myself and do miracles!

From this hour I ordain myself loosed of limits and imaginary lines,
Going where I list, my own master total and absolute,
Listening to others, considering well what they say,
Pausing, searching, receiving, contemplating,
Gently, but with undeniable will, divesting myself of the holds that would hold me.

Now I re-examine philosophies and religions.
They may prove very well in lecture rooms, yet
not prove at all under the spacious clouds
and along the landscape and flowing currents.

Whoever you are, come travel with me!
Traveling with me you find what never tires."

With these magnificent and inspiring lines from Walt Whitman, we introduce this feature of the Divine Science Monthly. Each month we shall make a little excursion into some particular field of thought, presenting here the notes of our observations.

The Spirit and Reality of Nature should sweeten and vitalize the atmosphere of the Temple of Religion. Too long has religion been concerned with ritual, ceremonial, and stereotyped forms of worship. He whose heart thrills with joy and wonder in the presence of the Life, Intelligence and Beauty of Nature is as truly a worshiper at the Shrine of the Invisible, as one who bows in reverence before the symbols and formalities of organized religion.

The sublimest utterances of Jesus were spoken in the open air. "And seeing the multitudes, he went up into a mountain; and when he was settled, his disciples came unto him: and he opened his mouth and taught them." And thus by lakeside and wayside; in the fields and in the market place, he spoke the golden words of wisdom and of truth, and set for mankind and all Teachers to come, the example of the holiness and beauty of natural religion. He did not condemn organized worship, but he did not praise it, nor did he take any steps to organize his own teaching into forms and rituals. He saw in Nature and natural laws the symbols of the Omnipresent Love and Infinite Generosity of the Father, and constantly warned his followers against the blighting power of sectarian narrowness and bigotry.

We should give due place to the Church and its activities, for thus we meet in the bonds of loving fellowship, but we should also seek inspiration, and worship in that Temple whose dome is the sky and the Lights of which need no replenishment from the hand of man. And in it every flower and tree, and any rock or mountain, is a Shrine of the Invisible One to the soul that has eyes to see and a heart responsive to the Divine Mystery and Power of the Creator. For Nature is indeed a Temple, beautified with a world of color, a world of form, a world of Soul shining through.

The Vagabond Philosopher will walk with you over lonely mountain trails. Side by side he will stand with you upon the heights of Life, and endeavor to interpret the mystery of Time and Space in terms of the Timeless and Spaceless Realities. He will go with you into the crowded market places of the modern world and study the play of human life and destiny — the little life of the individual, the huge pulsations of the multitudes.

In the dear love of spiritual and mental comradeship, I salute you!

* * *

Nona L. Brooks

FOR many years Miss Brooks has wanted to be relieved from the exacting duties of The First Divine Science Church. For almost thirty years she was its Minister. During the past twelve years she made several efforts to secure some one capable of taking her place. Each time she was obliged to take over the work, and rebuild it when the attendance had dropped to a level that failed to yield adequate support.

The problem of securing a capable successor having been solved, Miss Brooks is now free to engage in Field work, which she has been eager to do for some time. Her first thought was to visit the cities of the Pacific Coast, but an unusual opportunity came to visit Australia, in company with Rev. Kathleen Besley, a Divine Science Minister of Chicago. Her mental reaction to this opportunity was so spontaneous and complete that she felt it to be the call of the Christ to a Field where our work is greatly needed. She sailed from Vancouver, B. C., for Australia on the seventh of February. She has no definite plan as to the length of time she will spend there.

Miss Brooks relinquished her place as Minister of the First Divine Science Church of Denver because she wanted to do so and not because of ill health or any other reason of a negative character. She has a place in the affections of the people of Denver that is unique. She has the unqualified loyalty and devotion of the citizens as well as the Divine Scientists of this city.

Thursday, May First

Watchword: The best sermon is the one that is lived.

To paraphrase: Words may come and words may go, but LIVES go on forever.

And the way one uses Life broadcasts to everyone. One does not have to call attention to the way he uses life. It does not have to be advertised; it gets across to people in a way that is much more effective and impressive than ANY AMOUNT OF TALKING.

If the opportunity comes to belittle anyone, The Hidden Power will enable you either to keep still or to remind others of some good quality that may offset the fault. We may be tempted to depend upon the material world, the outer world of effect, rather than upon the inner world of Spirit, which is the Creative power, and this Christ Self will strengthen us to turn *from* the outer to that which is greater than any thing in the whole world of effect.

How this turning will prove to one's world the worth-whileness of Truth. How this will show people that one not only believes Truth and practices it, BUT THAT IT WORKS, that it demonstrates. For are not self-possession, strength, poise, loving-kindness, PROOFS?

AND THESE THINGS SHALL BE ADDED: Peace, friendship, trust, promotion, affection, health of body and affairs, power to keep sweet in the presence of stress.

Study—James 1:17-22 Page 143
Rom. 2:13

Friday, May Second

Watchword: "**Keep a'goin'.**"

If the way looks dark, "keep a'goin'". "The Father knoweth ye have need of these things."

The Power hidden within you, IS THE POWER you use to keep a'goin', and IT NEVER FAILS. If you have forgotten that God is your health keep a'goin', for the Power within is pushing forth into the visible, and IT IS PERFECT. Keep your faith in IT, and you'll win out.

If the purse is lean, keep a'goin', with your faith in the Power, which is within you, and which will bring you out of the shadows of poverty as you keep your consciousness clear.

If you are lonely keep a'goin', for the Power is Love, and using this Love, showering it along your pathway, you will be so joyous that people will push one another aside to come in contact with you, for all the world longs for Love.

Keep a'goin' with your face to the light of the Presence, to the truth of the Presence. Shadows will fall behind, and not seeing them you will walk away from them into the light of demonstration, proof of the power of the Presence which is living you, loving through you, guiding you by means of your realization of Wisdom, which is also the Presence.

Study—Gal. 6:7-10
Heb. 10:35-36
Page 133

077891

Saturday, May Third

Watchword: I am alive with the vital energy of Spirit.

The hidden power, that which is invisible, UNTIL I BRING IT INTO THE VISIBLE, is nothing less than God.

The life in me, the joy, the wisdom, the strength ARE GOD.

I am alive because God is giving me of His Fullness NOW.

At times I forget this, and I suffer FOR MY FORGETFULNESS, but God is the same yesterday, today, and forever.

Today, and tomorrow, and all the tomorrows, I shall keep my consciousness of the presence within me, and of the power that is working through me to bigger and better achievement: There is Power within me today to carry my work gloriously.

The Power within me is the Wisdom to discern more clearly, to decide more quickly, and more definitely.

This Power within me enables me to see through all appearance to the Christ within my associates, and to rejoice in that Presence.

This Power within me is radiant and vital, and is the health of my Body and the satisfaction in my comradeships.

Keeping my thought tuned to this that I AM, I am not affected by conditions around me, for I shall see through them and not be disturbed.

In the face of inharmony, the song in my heart shall not be stilled, but I can say with the Psalmist, "He that sitteth in the heavens shall laugh."

Study—Ps. 2:14 Page 123
Matt. 17:20
I Cor. 6:19, 20

Sunday, May Fourth

What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. His soul shall dwell at ease and his seed shall inherit the earth.

Acquaint now thyself with him and be at peace: thereby shall good come unto thee.

The people that do know their God shall be strong and shall do exploits.

Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and are troubled, though the mountains shake with the swelling thereof. God is our refuge and strength, a very present help in trouble.

Yea, thought I walk through the valley of the shadow of death, I will fear no evil; for thou are with me; thy rod and thy staff, they comfort me.

Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.

Cast thy burden on the Lord, and he shall sustain thee.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The Lord is thy keeper; the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: the Lord shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.

Commit thy way unto the Lord, * * * * and thy thoughts shall be established.

Monday, May Fifth

Watchword: "To plow is to pray, to plant is to prophesy, and the harvest answers and fulfills." *Robert G. Ingersoll.*

Would any one prepare the ground, and plant seed if he did not have confidence in the "hidden power" within that seed to develop a plant, a flower, the fruit, and again a seed? Had he not that faith he would not trouble to do any of this.

Some one says that it is the moisture and the warmth and the darkness that makes the plant grow. True, these have a part in the growth, BUT IF THERE WERE NOT THE IMAGE AND LIKENESS OF THE PLANT WITHIN THE SEED, if there were not this "hidden power," all the plant food and cultivating and irrigating would do no good. IT IS THAT which is WITHIN that counts.

So it is with us. It is that which is within that counts.

All the helping and boosting and encouraging in the world would not help in the least if there were not that "hidden power" to respond to encouragement, the power to grow by appreciation of the things that are done for one.

This "Hidden Power" is limitless, infinite, eternal in time, quality and quantity. Turn to it often; rejoice in it; commune with it; call upon it for all you need. The response will be measured exactly by the trust you have in it. "The harvest answers and fulfills."

Study—John 15:1-8 Page 209
I Cor. 15:35-38

Tuesday, May Sixth

Watchword: I do not have to struggle, I only have to KNOW.

What a waste of time to "run to and fro upon the earth", restlessly trying first this and then that to bring about what one calls his good.

QUIET your analyzing; quiet your puzzling about conditions, "Be still and KNOW." Know what? THAT I AM GOD.

And where is God? Not afar off, BUT WITHIN. Within each one of us.

Do we not know that God is the Life that lives everything? Do we know that God is the only power, the only wisdom, the only law?

Then why lose sight of it?

When something arises that tempts you to lose a sense of poise and power, quickly shut out the sense impressions, even for a moment, and recall to mind WHAT YOU ARE.

Doing this brings again the sense of power. Then one realizes that it is God that solves the problem, for working with the Power, one is working with God.

And it is not God outside that BRINGS to you a blessing, or showers you with good, or hands out something to you; but it is God working through you that enables you to ACT like the Son of God, which you are.

KNOW THYSELF, and you will KNOW GOD. For you are ONE with all that God is.

Study—Prov. 3:5, 6, 13-26 Page 213
John 1:16

Wednesday, May Seventh

Watchword: "I AM the master of my fate: I AM the captain of my soul."

The I AM is the HIDDEN POWER which enabled Moses to lead the children of Israel out of Egypt where they had been slaves for generations. It was the power which led them through the years in the wilderness, or wanderings in fear and restlessness.

The I AM is "Christ in you", the glory of every individual.

This I AM is your identity with Infinite and Eternal Power.

And this identity is never changed, never lost, never weakened EXCEPT AS ONE FORGETS HIS HERITAGE. (There is no LOST WORD, but the word can be hidden, veiled by fear, as it was with the Israelites.)

The I AM may be said to be constantly replenished by God's "Breath of Life", which is being "breathed" into us every moment throughout eternity.

The I AM is never changed by any circumstance, by any attitude of mind, by any time or space.

The I AM is that through which God is giving Himself to us, or through which God manifests us. "He shall never leave thee nor forsake thee."

As I keep my thought channels open to this I AM, I shall always be conscious of power to think right, power to do constructively, power to act effectively.

Study—Exodus 3:11-18 Page 225

Thursday, May Eighth

Watchword: I realize the Hidden Power within by RELEASING IT.

There may be thousands of cubic feet of water stored somewhere. But it is worth something to us only as it is released. By releasing it the "wheels of industry" are turned, and electricity is brought to our buildings, also power to lift our elevators, to drive locomotives, to light our homes, to charge our generators.

I HAVE WITHIN me POWER to do all that any man has ever done, or ever may do. I must RELEASE IT, USE IT, or I have no results from it.

How can I release it?

First by accepting the fact that I am the child of God, and that my LIFE is God. By holding steadfastly to this fact, (or by having faith in it). And by acting WITH POWER in all that I do. By having utmost confidence in THE POWER within. (I must not think, as Moses did, that he brought water from the rock. It was the POWER that brought it forth.)

It is only the water which is released that we can use. If the outlets are clogged, less water is released and the wheels slow down.

If we become fearful, anxious or doubtful, we slow up, we clog the channels of release, and we experience a degree of failure.

Failure in health, in joy, in business, in friendships, is the result of letting the channels for releasing this power become clogged.

Keep your thought clear, and give love, give intelligence, give joy and appreciation. By giving you are RELEASING THE POWER.

Study—Numbers 20:7-13 Page 229
Luke 4:1-13 Any of Jesus' miracles.

Friday, May Ninth

Watchword: I have the key to the universe within Myself.

BECAUSE I am a manifestation of Infinite Life, THAT LIFE IS MY LIFE. In that Life is the radiance, the perfection of God Life, for that Life is GOD LIFE. In this God Life there is no good possibility absent.

This Life is the WAY to all growth, all development, all understanding, all power, all peace, all joy.

So I need not go to anyone outside to learn HOW to handle any problem that may arise. I GO WITHIN to the "Center of the Universe", to the I AM, and there find the WAY to all Wisdom, the WAY to be courageous, the WAY to be steadfast. It is only the one who judges from the OUTside, from the circumstance rather than from the Center who makes rash judgments.

Let not a day pass without a time of communion with this Hidden Power within yourself. Without that time of "Silence" it is so easy to let mental clouds arise that hide it from our Consciousness. One cannot turn from it; one cannot neglect it and remain radiant with the realization of Its Presence.

This is the meaning of the first Commandment: "Thou shalt have no other gods before me." It might well read: Do not let any sense of separation from ME (from this Source of Power) arise in your thinking.

Study—Deut. 5:6-10 Page 72
Prov. 6:20-23
Isa. 63:8

Saturday, May Tenth

Watchword, All attainment is a matter of growth.

Surely no one ever expected to shoot full grown into a statesman, an engineer, an actor, an opera singer, a president.

One develops into the full possession of any of these talents BY USING THE GIFT THAT HE HAS, and by stimulating it here, and by outgrowing a weakness in production there; by practising painstakingly; and by remembering ALWAYS that all the Power one needs in this growing IS HIDDEN WITHIN.

The degree of attainment publishes to the world how true one has been to this power that is known only to himself.

The Power of YOU is in no one BUT YOU.

And no one can develop YOUR talent BUT YOU.

The Father that seeth in secret, shall reward you openly. (In the external.)

The Father, this Hidden Power, responds to you according to the use you make of it. If you claim weakness, this is the prayer that you have made. If DEEP within you are convinced of strength, this Power IS THAT to you.

Do not imagine for a moment that it is POSSIBLE to spring over night into a full fledged "star" in any line.

Commune with the Father, with this Hidden Power. Think in terms of power (no matter along what line). THEN ACT THE DEGREE OF POWER YOU FEEL.

If you are a stenographer, think of accuracy. neatness, speed, efficiency. THEN BE all these in your work. This Hidden Power responds to your realization.

Study—Isa. 40:31 I Cor. 4:20 Page 37

Sunday, May Eleventh

Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us.

For whatsoever is born of God overcometh the world; and this is the victory, even our faith.

He that hath an ear, let him hear * * * To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it.

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

My presence shall go with thee, and I will give thee rest.

And I will set my tabernacle among you: and my soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be my people.

Be strong and of good courage, fear not, nor be afraid of them: for the Lord, thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.

The Lord is with you, while ye be with him; and if ye seek him, he will be found of you.

For as many as are led by the Spirit of God, they are sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our Spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint heirs with Christ;

The Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these. * * * *

Monday, May Twelfth

Watchword: Since I desire to be fully conscious of the Hidden Power within myself, I put aside everything that tends to hide it.

Since I cannot know power and weakness at the same time, and since I wish to know Power, I put aside weakness by means of the Power that I know now. In this way I grow in the consciousness of the Power; it seems to become greater.

Since I cannot know joy and depression at the same time, and I wish to know Joy, I use the Power within to raise my consciousness to that of joy. In this way I become more effective in my everyday habits.

Since I cannot know affluence and poverty at the same time, and since I wish to know the opulence of the Spirit within, I put aside every THOUGHT of poverty. I refuse to feel for an instant that poverty is my part; in this way I develop the realization of the richness of this Hidden Power, which will enable me to act wisely in relation to my use of this Power in money matters.

I purpose that I shall declare the Wholeness of this Power within, until I am so conscious of it that I can no longer claim weakness of any kind.

I will allow no thought of limitation to hold my attention. In the midst of my work, no matter what the character of it may be, I will declare the Presence of Power, the presence of opulence, the fact of joy and peace. I will STICK to that declaration until the negation is overcome by the truth of the positive.

Study—Deut. 30:19, 20 Page 354

Tuesday, May Thirteenth

Watchword: It is never too late to start.

The Power which is the Spirit in Man is never withdrawn; It is always here "in fullness". And the instant we turn to this Power, (really TURN to it, not just wonder about it, or feel that perhaps we can depend upon it sometime) this Power RESPONDS. It meets us half way.

But from its very nature it cannot GIVE more than we use.

THE MOMENT the prodigal son decided to "arise and go unto his father", his ability to change was strengthened, and he was enabled to RETURN. Had he been obliged to depend solely upon the strength, and substance which "was left" after his years of squandering he probably would have fallen almost as soon as he started.

But NO. This Hidden Power gave him the strength to KEEP GOING.

It is like compound interest. Use a little of this Power, and It adds power to that which we have been aware of, thus doubling our Power.

We make mistakes, some of them foolish, but let us not become discouraged. LIFE is made up of ALL ENDEAVOR.

So let us make a fresh start, and resolve to depend so completely upon God within, that nothing in experience shall tempt us to waver in our confidence. The Power is NEVER DIMINSHED. "Lord, I believe; help thou mine unbelief."

Study—Job 22:21-28 Page 352
Luke 15:11-32

Wednesday, May Fourteenth

Watchword: In quietness and confidence shall be my strength.

Suppose you are told to deliver an article which has been left in your care, to someone. You do not become anxious over its whereabouts do you? You know that article is in a safe place, for you put it there. A foolish person might become fearful, but how silly, when that thing was placed where it would be safe. The tension and anxiety do no good.

So it is always.

The Father is with us always as an invisible power, an infinite wisdom and strength.

Never forget this. Turn to this wisdom and strength, many times a day. It need take only a moment, but these moments are well spent. Turn to It in times of joy and gladness as well as in times of trouble.

This quietness and confidence "keeps the gates open"; as anxiety and fear closes them.

The Power never leaves us. IT IS THE IMAGE AND LIKENESS in which we are made.

We could become anxious ONLY because we have lost some of our faith in this inner Power. Anxiety and fear FOLLOW this loss of faith; they do not CAUSE it.

There is no reason for us to worry or to fear. Our part is to know that God is here.

Study—Isa. 30:15-18 Page 71

Thursday, May Fifteenth

Watchword: The inner and the outer make the ONE.

God and God in action is all. (God the inner, and God in action, the outer.) But man has emphasized THE OUTER, or the result.

The individual might be likened to a set of balances, or a scale. In one tray we may say is the "Invisible", in the other, the "Visible".

Every thought changes the relationship of these two trays, weighting one down, and making the other lighter.

Every change of this balance makes a difference in one's experience.

Those who over-emphasize the "outer" are materialists.

A materialist is one whose happiness is entirely dependent upon the outer, and who believes that the CAUSE of that which is good or of that which is less good is IN THE OUTER.

It is only as one keeps this "balance" that he is truly effective.

The one who remembers the Principle back of the particular work, is always "on the job".

The outer and the inner must keep pace, must be kept in balance.

As one remembers the Hidden Power, rejoicing in it, glorifying it at all times, giving into Its care wholesome positive thoughts, the "outer" will take care of itself, for this Inner, which is a million times greater than the outer, responds to your feelings and thoughts, making them visible, or creating them.

Study—Prov. 3:1-10 Page 78
Prov. 21:1-8

Friday, May Sixteenth

Watchword: I purpose that I shall not limit the Hidden Power in anyone.

I shall rejoice in the Truth of everyone I meet.

I shall encourage my associates.

I shall THINK Power for everyone.

Realizing that the thoughts as well as the words of people affect others, I will keep my thought so true that NO ONE shall be inhibited by me.

How often one's ardor is dampened by an expression of anxiety, or of scoffing, from another. I purpose that I shall be always a help to others. I need not always be talking about it, but I can keep my realization of the Presence so clear that every one will feel it. This is what Peter did that they laid their sick on his path so that "at least the shadow of Peter" might fall on them.

He was so filled with the joy of the realization of the presence of the Power that every one was blessed who came into contact with him.

The atmosphere is filled with thought currents, as well as sound waves, and we must send out only those that will bless and help.

Mentally holding firmly and joyously to the consciousness of Infinite Power operating through each one, we strengthen and encourage him.

Study—Leviticus 19:15-18 Pages 90, 91

Saturday, May Seventeenth

Watchword: In quietness and confidence shall be my strength.

We do not have to *generate* this Hidden Power, for It is being given us every instant, as the very breath of Life. It is always new.

But we do have to keep our consciousness of this Power very clear.

This can be done by realizing that it is your basis of judgment, of strength, and of wisdom. There is no necessity to be anxious for fear It will be taken away, or that you will "overwork" It, or wear It out.

CONSCIOUS of the presence of Power, speak the word of promise or wisdom, for WITH It you can accomplish that which you have spoken.

Use your strength joyously, for the Hidden Power is limited ONLY by your sense of limitation. Of Itself this Power is boundless in time, and quality.

Keeping your consciousness clear, you are the perfect channel through which It can express Itself.

In this confidence, you can do things that will surprise you; wisdom that you will KNOW is from a source far deeper than mere human intelligence will come as you need it; you will do things that require more strength than mere brawn and muscle.

It is this Hidden Power that keeps mother-love and father-love rich and steadfast no matter what comes.

Stand fast, therefore, cherishing the realization of the Power within.

Study—Prov. 3:19-26 Page 57

Sunday, May Eighteenth

If God be for us, who can be against us?

*** * * Greater is he that is in you, than he that is in the world.**

It is better to trust in the Lord than to put confidence in man.

The Lord is on my side; I will not fear: what can man do unto me?

Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

Be not afraid; for I am with thee, and no man shall hurt thee.

As for God, his way is perfect; the word of the Lord is tried: he is a buckler to all them that trust in him.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper; the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil; he shall preserve thy soul.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

He is my refuge and fortress; my God; in Him will I trust.

My presence shall go with thee, and I will give thee rest.

And I will walk among you, and will be your God, and ye shall be my people.

Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

Monday, May Nineteenth

Watchword: I will take no suggestion from my past.

What if a week ago or a year ago, or even yesterday was not lived strongly? Need that limit today?

I must outlive ANY thought of weakness, for it only limits the Hidden Power, for a thought of weakness savors very strongly of unbelief.

The Hidden Power within can do no mighty work until my faith in IT is stronger than any belief in personal experience.

That I was weak yesterday need not make me weak today.

That I forgot the Presence yesterday, did not change the Presence: It was with me then, and It is with me NOW.

I must keep myself open to the realization of the Presence of Power, and shut out the thought of weakness or limitation. That is I must be negative or receptive to Power, and positive to sense, refusing to accept its suggestion.

The past consists of our experiments with the Hidden Power, and shows us how NOT to use It. TODAY IS A NEW DAY, and I meet it in a NEW WAY.

I AM FRESH FROM THE HANDS OF GOD.

I will rejoice every moment in the Power within. I shall call upon it many, many times "IN FAITH, NOTHING WAVERING". This Power is unlimited, and it only awaits our co-operation.

Study—Phil. 3:12-16 Page 113

Tuesday, May Twentieth

Watchword: Today I give power to STRENGTH, not to weakness.

What do we do when a negative report comes to us? Do we wipe it out IMMEDIATELY with our refusal to allow it to remain in our thought? Or do we talk it over; express regret: feel terribly sorry: sympathize, and then think a great deal about it?

If we are NOT CONSTRUCTIVE, we are DESTRUCTIVE.

If we do not immediately take our stand in PRINCIPLE, and judge ONLY from that, we are destructive, and we are hurting ourselves as well as the one whose "weakness" we are strengthening.

If you have not thought of it before, think of it now.

We are ALWAYS giving our strength to something. We are always using Power, and we use it on the thing about which we are thinking.

Thus, if we are thinking on the negative side; if we are giving power to weakness, we hurt ourselves as well as our friend. For in giving place to weakness IN ANY ONE we are making weakness real to ourselves.

In passing someone on the street do I think, "His home life is so unhappy," or do I think, "There is Hidden Power in him which can heal anything"?

I can measure my use of the Power within myself, by the first thoughts I have about others, as well as about myself.

Study—Matt. 12:25 Page 93
Phil. 1:27

Wednesday, May Twenty-First

Watchword: Ask what ye will IN MY NAME, and it shall be given unto you.

And the "gift" will be given THROUGH us, and will be according to our development.

The gift will not be a thing, an object, but it will be an enlarged ability by means of which we can put into action the wisdom whereby THE OBJECT can be brought into our experience.

The Father, God, is the Eternal Principle of Life and Wisdom and Power, and this is what our Hidden Power is. And since this Power is eternal and limitless, there is nothing that it cannot accomplish or bring about.

If we fear or doubt or are anxious, to that degree we limit the Power within. And we have the result of "the gift" according to our understanding, or at the level of our comprehension.

ALL PRAYERS ARE ANSWERED, but we forget that every thought is so potent that we are in immediate contact with the Substance that fulfills, and that OUR EXPERIENCES ARE THE RESULT OF OUR THINKING, of our "prayers".

Henceforth let us resolve *never, never, never,* to limit the Power within us by the least negative thinking. The Father within me is limitless.

In this realization, not in fleeting ecstasy, but in habitual consciousness I KNOW that there is coming to pass, that there is developing through me, the ability to meet ANY situation.

Study—Matt. 7th chapter Page 286

Thursday, May Twenty-Second

Watchword: I have within me a far greater power than the objective to call upon.

The only difference between a genius and me is that he has "opened the inner door" to this greater power, which supplies him with Its knowledge and power at his command, or according to his need.

I have acknowledged the Greater Power, but then have depended upon my personal objective thinking to make decisions for me.

This Greater Mind, this Universal Wisdom, is expressing Itself within me at all times, AND I CAN TAKE IT AS MY GUIDE IN ALL THINGS.

This means practice; it means consecration; it means a close comradeship and communion with the Universal Mind many, many times a day, and every day.

The WAY is familiar to us, but we must be more practical about it.

In one way it is worship, but not of something afar off, but it is "closer than breathing and nearer than hands and feet," for it is the SELF of me.

This SELF is the Christ, the "Image and Likeness", God individualized, my Hidden Power. It never leaves me or forsakes me, for It is my very SELF.

It is Infinite and Eternal in power and wisdom, limitless in understanding and activity.

I no longer set the GREATER aside for the lesser, but "acknowledge Him in all my ways."

Study—John 17:1-5 Page 184

Friday, May Twenty-Third

Watchword: The Power within me is greater than the power of the outer.

I will not allow a thought of limitation to take possession of my thinking.

I will not limit this Power within me by fearing anything in the outer, for it is the Power, the Christ Spirit within, that gives me the wisdom to solve any problem.

I will not limit this Hidden Power by doubting that It can meet any situation through me.

I will not limit this Christ Mind by thinking, "of course I couldn't expect THAT to come into my life."

I will not limit the I AM by holding a thought of sickness or weakness or inability along any line. For the I AM will bring about the highest in any phase of my real development, AS I TRUST IT.

I will not limit this Power by demanding only little things of it. I will grow in the knowledge of It, so that I shall not fear to ask anything of It, for I SHALL KNOW THAT It will bring ALL THINGS TO PASS. I will keep my realization so clear, my contact with It so intimate, that I shall be able to say, as did Jesus, "He that hath seen me hath seen the Father." And WITH the Father, all things are possible. And I am in the Father and the Father is in me.

Study—John 14:8-14 Page 169

Saturday, May Twenty-Fourth

Watchword: NOW, the Creative Power is working in me.

We determine how this Creativeness of Power shall manifest in our lives; that is, we direct it. It is always present, always active, always bringing into experience those patterns that are given it. It will just as readily bring inharmony into manifestation, as harmony.

Electricity, as does power, responds EXACTLY to the demand made upon it. And the DEMAND is according to the co-operation with it. If you want a LITTLE MORE power, you adjust the switches so as to make the demand scientifically.

This Power within us will bring to pass a little demonstration, or a big one, according to OUR SCIENTIFIC, consistent demand. BUT, if we think there is more power in a condition than there is in the Power within ourselves, then we have made a LITTLE demand upon it. This is the reason for what we call failures, but even these are relative.

Remember that "All power in heaven and earth are given unto the Son", and we are "sons"; manifestations of this Infinite, Creative Power. It is always active within us.

I determine that I shall keep my thought positive, constructive, and faithful, so that the GLORY of God may be made manifest through me.

Study—I John, 4th chapter Page 43

Sunday, May Twenty-Fifth

His truth endureth to all generations.

To love Truth with all the heart and soul and strength, is my one purpose.

Thy law is the Truth.

In love of Truth I am now willing to leave all my opinions and beliefs that belong to time and to follow the enduring and changeless Consciousness.

Lead me in thy truth and teach me.

Truth is changeless. The great center within us all where Truth abides in fulness is the light upon our way.

In thy light shall we see light.

In the light that I have perceived I have learned the value of Truth above all else.

The proof required of those who love Truth, is that they be true in all action.

Truth possesses me fully. This day Truth leads me as it will.

I have chosen the way of Truth. The value of Truth is its practice.

That speaking the truth in love we may grow up into him in all things. Seeing Perfection as the Truth of the universe, we are to practice perfect thought and perfect word.

I turn to Truth, trusting it to show me the true thought, word and deed. I abide in Truth.

Without reserve I submit my every thought to Truth and am finding how to keep in the Consciousness of harmony, kindness, unselfishness, health and strength.

Let us love in deed and in truth.

The practice of perfect thought, word and deed means to think no evil, speak no evil, do no evil.

Truth is changeless.

I am willing that Truth shall destroy my most valued theories about everything and show me the way of Life eternal.

Arranged.

Monday, May Twenty-Sixth

Watchword: In this Hidden Power is my power and might, and I shall use it today.

"Not by might, nor by power, but BY MY SPIRIT, saith the Lord."

This Hidden Power is the Spirit of the Law, or the acting of the Lord, or the Lord in action.

And why "hidden"? Because it is Spirit, which is invisible, but which is far more potent, far more powerful than the visible, which is always limited by its three dimensions.

How can I KNOW that there is this Spirit within me? BY USING IT. It is MINE.

Watch two people doing the same work. One who is a Truth Student, and one who is not. The one does not complain, he is to be depended upon, and he can do far more than the other person. The one who does not have this sense of a reserve to call upon, either works wonderfully for a time, and tires quickly, or else wearily drags through the day, stopping at night complaining of the hard work.

Today I shall go to my work, sensing all the time this Hidden Power replenishing me with strength as I need it, guiding me as I JOYFULLY depend upon it, joyfully, because of my utter confidence in it.

At the end of the day I shall "check up" on my production and be more convinced that this Hidden Power can be relied upon.

Study—Ps. 50:14, 15 Page 358
Ps. 145:18-21

Tuesday, May Twenty-Seventh

Watchword: "God is a very present help."

The fact that I am a child of God necessitates the presence of His Power within me; as the fact that I am a human being necessitates the presence of faculties that are human. If these faculties were removed, I should not be a human being. So it is with this God-Power. I AM THE VERY EXPRESSION OF IT.

And as I consciously, faithfully and joyfully recognize God-Power, I have a clearer evidence of Its Presence. It does not supply concrete information, saying "buy this stock or take that class," but it brings the awareness that "we are continuous with a More of the same quality, which is operative on us and in touch with us."

"It" responds to our need in ways that are human as well as "divine".

If, in time of stress there is need for added bodily strength, AND I REJOICE IN THE HIDDEN POWER WITHIN, the adrenal glands throw into the blood stream that which makes for more strength; and this is called adrenalin. Is it less wonderful because this strength is not something mysterious, transcendant, peculiar?

Are we not told "God is A VERY PRESENT HELP in time of trouble"?

I purpose that I shall keep my sense of the Presence very clear, by allowing no fear, no anxiety, no doubt to enter my thought.

Study—James: Chapter 1 Page 359

Wednesday, May Twenty-Eighth

Watchword: You have to beat yourself befor you can beat your opponent.

This does not need to be taken in the sense taking the offensive, but for self-development.

The biggest opponent one can have is his ow sense of self. He must transcend this old sens and acquire a KNOWLEDGE of the Power withi him which is there for him to use, to grow by, tha he may come nearer to "the full stature Christ".

Perhaps there is something which you have meet just ahead of you, and you look at it wit fear and trembling, (mental, if not physical) YOU HAVE TO BEAT THAT before you ca hope to meet what is beyond. You have to com up over that in order to get your promotion; yo have to conquer that sense of "beaten before yo begin" before you can accomplish this work.

And how can this be done?

Remember: Since I am a child of God, sinc God is my life, my power, my intelligence, my completeness, all that I need of these is IMMEDI ATELY AVAILABLE TO ME. Since this is so I shall not minimize this equipment; I shall no mentally discard or disregard it, but I shall literally erase all of the old sense of fear and limitation by the joyous recognition of the presence of thi "hidden power".

Study—Luke 10:19
I John 4:1-6

Page 351

Thursday, May Twenty-Ninth

Watchword: "LET this mind be in you that was in Christ Jesus."

Of course, in reality, this same mind is in each of us, because we are all members of one Mind, but by belittling it by our fears and anxieties, we diminish our realization of the glory and power of it.

How can we LET this Mind be to us all that it may? By depending upon it, by rejoicing in it, by co-operating with the *bigness* of it. We are in the habit of thinking, "Don't expect too much of *me.* I haven't had much opportunity".

Isn't that a *belittling* of Mind?

To the degree that we LET Mind, or this Hidden Power, work through us, we shall find our experiences becoming more interesting, and our conviction of the Infinite intelligence growing into steadfastness.

When we throw a rubber ball against the wall, it rebounds because of its quality. It does not have to be *brought* back. We simply LET it come back.

We do not have to acquire this Mind; we have but to LET it operate through us.

But, as with the ball, we have to THROW it in order to have the proof of its inherency, so with this MIND, we have to USE it in the way to let it prove Itself. If the ball is thrown in a languid way, it falls quickly; if it is thrown smartly, it rebounds vigorously.

Study—John 10:27-38 Pages 106, 107
Phil. 2:1-6

Friday, May Thirtieth

Watchword: Ask what ye will in my name an it shall be done.

What is the spiritual meaning of "in m name"?

It means KNOWING that it IS SO NOW.

Jesus KNEW, and this is the development w are working toward.

Did Jesus ask that red become blue? Did h ask that the time of his living be changed to 1930

He asked according to his *conscious* identity with "my Father and your Father".

He acknowledged, recognized, and CALLED FORTH the radiance of health, BECAUSE HE DID NOT LIMIT THAT HEALTH by thinking about symptoms; by thinking, "a fever runs s many days". He did not say that the Power within anyone is limited by temperament, by any difficulty. He KNEW that the Power within the individual is greater than any condition. He did not recognize a condition; he did not accept a limitation. He KNEW.

This is the place to which we must develop.

It means steadfast faith, unwavering faith, changeless faith.

It means ACTING that faith. It Means LIVING that faith.

It means keeping that living faith until we can recognize the answer in the outer.

The reason the time sometimes seems long is because there is some limitation in our thought. Do not be so foolish as to ask that an acorn become a spreading oak in a week or a month. Growth that seems slow to us is natural growth to the oak, but the tree is inherent in the acorn, and WILL BE MADE MANIFEST IN DUE TIME.

Study—Hebrews 11th chapter Page 104

Saturday, May Thirty-First

Watchword: My greatest aid toward the Larger Life is the thing that is nearest.

The thing that is nearest is the thing which calls to the Hidden Power within myself, and as I USE this hidden power, I grow and develop.

Do not condemn a problem, or a hard experience; take it as a Developer. By solving a difficulty, by rising above a hard experience, by standing true through it all, I grow in the knowledge of the "very Present Help", which is this Christ Mind, this Power within.

It is so easy to think, "If I can only get that position"; "If I can only come into contact with the other person"; "If I could only get out of the other predicament," "I should grow more rapidly," or "I could THEN begin to develop".

The only way I can develop or grow IS TO START WHERE I AM.

Right HERE is the place to use this Power, and RIGHT NOW is the time to use it.

The Power which I must use in order to develop, in order to come up over conditions is WITHIN ME. It is not afar off, and it is not in any condition; neither is there any blessing or good IN ANY CONDITION.

The good and the blessing ARE IN USING THE POWER WITHIN. USING the Power makes me strong; depending upon the Power makes me faithful and reveals Wisdom to me.

Study—Luke 17:21
II Tim. 2:15

NEGLECTED GARDENS

BY HARVEY HARDMAN

IF your life is barren of Beauty, it is because you have failed to plant the seeds of Love. If the storehouse is empty, you have neglected to cultivate your Mental Garden. If you have allowed weeds to grow, and briars to stifle the nourishing herbs of Being, do not moan and complain about the Soil; do not plead and wrestle with God. Go to work in Life's rich, wonderful Garden.

The soil of your Garden is good. It is the Impersonal Creative Mind in you. It will grow anything you plant in it.

Here is an interesting fact about your Mental Garden: Neglect it ever so long. Let the weeds of indolence; the briars of irritation and unkindness; the confusion of wrong thinking, and all the strange wild creatures of the imagination run riot in it until it is a jumbled mass of overgrowth and undergrowth, and a lair for the things of darkness and of fear . . . and just as soon as you begin systematically and scientifically to cultivate the Soil of your Mental Garden, it will yield an hundredfold, after the nature of the Seeds you sow. It is never too late to begin to cultivate your Garden.

SILENT HELPERS

* * *

Our group of Silent Helpers devote their time to spiritual healing and treatments for those who request help for financial, domestic, business and other personal problems. They do not see patients personally, but work on the Spiritual Plane, using the Power and Wisdom of Christ according to the Law of Spirit. Hundreds of letters from grateful receivers of this help testify to the wonderful work being done by this devoted group of Healers. Whatever the nature of your problem, they can "speak the Word" that helps and heals.

Contact must be established by request. The Law to which Jesus alluded when He said, "Ask and ye shall receive; knock and it shall be opened unto you", is still a Law and still effective when used with true understanding. Your letter, telegram or telephone message establishes spiritual contact and the devoted Silent Helpers will at once treat to realize the Truth for you. All correspondence and problems held in sacred confidence.

* * *

Address and Day Telephone (9 A. M. to 5 P. M.)
1819 East Fourteenth Avenue
Telephone YOrk 0449-W
Night Telephone KEystone 3881
Address All Correspondence to
DIVINE SCIENCE SILENT HELPERS
Care
COLORADO COLLEGE OF DIVINE SCIENCE
East Fourteenth Avenue and Williams Street
DENVER, COLORADO

Letters of Appreciation
to the
Silent Helpers

My dear Friends:

How can I ever thank you enough, or express to t Truth my gratitude for the miracle of healing in r extreme need. You know the physicians had given r but a short time to live, pronouncing my kidney troub to be incurable. It is now three years and I am so we and happy and free from that very serious claim. M own study and application of Truth has made th world and all within it, new and beautiful. Again gratitude,

Mrs. R. S.

My dear Friends:

You can never understand what your prayers d for me. I am a new woman. From the day I aske your help I had a feeling of calm. All sense of fe left me and a feeling of power took possession o me. All dizziness and weakness passed away. I slee well, eat well and in truth am so helped that I hard know myself. Many thanks for your marvellous i stant help. In gratitude and love,

M. P.

Dear Friends:

I wish to thank you for the wonderful help you hav given me in this two weeks work. My life is absolutel changed. Not for years have I been so happy an at peace. The world seems changed to me and I now know my own power within to overcome the obstacle of human life. Enclosed find check for this grea work.

Gratefully yours,
Mrs. B. B.

Our Publications

* * *

Books by Nona L. Brooks

Short Lessons In Divine Science — Cloth, $1.00; Leather	$2.00
Mysteries — Paper, 80 Cents; Cloth	1.25
Studies In Health	.40
What Is Real and What Illusion	.30
Victory Series — Four Lectures for	~~.35~~ 2-5

Books by Fannie B. James

Truth and Health — Leather, $6.00; Cloth	~~1.50~~ 2-50
Selected Bible Readings — Paper, .90; Cloth	1.50
Morning Glories	.50
Words Suggesting How to Heal	.75

* * *

Divine Science Bible Text Book — By A. B. Fay, D.S.D.	5.00
Divine Science and Healing, by M. E. Cramer	2.50
Studies In Divine Science, by C. L. Baum	1.25
The Journey of Jesus, by Ellen Conger Goodyear	2.00
Edinburgh Lectures on Mental Science — By T. Troward	1.50
Creative Process In the Individual — By T. Troward	1.50
Science of Mind, by Ernest S. Holmes	3.50
The Law of Mind in Action, by F. L. Holmes	2.00
The Divine Art of Living — By Kathleen M. H. Besley	.75
Questions On Truth and Health	.25
THE DIVINE SCIENCE MONTHLY and DAILY STUDIES, per year	**1.50**
All Power Is Given Unto You — By Rev. Charles Schlag	.50

* * *

Send orders for above to

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue
Denver, Colorado

Registered List of the Colorado College of Divine Science

Brooks, The Rev. Nona L., D.S.D., President The Colorad College of Divine Science. Care of Thomas Cook Son, Melbourne, Australia.

Bromfield, The Rev. Jessie D., D.S.B., 544 Williams St Denver.

Bullen, Mrs. H. M., D.S.D., c/o American Express Co Florence, Italy. Teacher.

Clark, Mrs. Florrie Beal, D.S.B., 215½ W. 12th St., Oklahoma City, Okla.

Carter, The Rev. E. J., D.S.B., "Sandiacre," Tyndale Park Herne Bay, England.

Davis, Mrs. Edith A., D.S.B., 1266 Emerson St., Denver Colo. Practitioner.

Doeserich, The Rev. John, D.S.D., McCullough Bldg Davenport, Iowa. Teacher and Practitioner.

Downey, Mrs. Eva M., D.S.D., 1530 Grant St., Denver Teacher and Practitioner.

Duffield, Mrs. Luella A., 1365 Corona St., Denver. Practitioner.

Elliott, The Rev. Ida B., D.S.D., 45 Jerome Ave., Piedmont, Calif. President California College of Divin Science.

Emerson, Mrs. Lillian, D.S.B., 431 23rd St., Denver. Practitioner.

Ernst, Mrs. Helen, D.S.B., 1233 Elizabeth St., Denver Practitioner.

Fay, The Rev. Ada B., D.S.D., 19 Old Hill Road, Westport, Conn. Teacher.

Galer, The Rev. Agnes J., D.S.B., 501 Taylor St., Seattle Wash.

Hanson, Mrs. Hattie, D.S.B., 602 E. 11th Ave., Denver Practitioner.

Hood, Mrs. Alice Cady, Hotel St. Francis, Denver. Practitioner.

McCorkle, Mrs. Lenore C., D.S.B., 1172 York St., Denver Practitioner.

Munz, The Rev. Carrie F., D.S.D., 624 Lafayette St., Denver. Teacher and Practitioner.

Nelson, Adeline W., D.S.B., 1561 Colorado Blvd., Denver Teacher and Practitioner.

Newman, Mrs. Lucile B., 1517 Fargo Ave., Apt. 2E Chicago, Ill. Practitioner.

Nidy, Mrs. Evelyn Shaw, D.S.B., 1000 Logan St., Denver Colo. Practitioner.

Palmer, The Rev. Anna L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.

Preston, The Rev. Josephine S., D.S.B., 420 Spruce St San Diego, Calif. Teacher and Practitioner.

Read, The Rev. Anna Ethelynd, D.S.B., 313 Proffitt Bldg., Centralia, Wash. Teacher and Practitioner.

Ritchie, Frank G. and The Rev. Alice R., D.S.D., 1414 Straus Bldg., 310 So. Michigan Ave., Chicago, Ill.

Root, Mrs. Virginia, D.S.B., 2937 Gaylord St., Denver, Colo. Practitioner.

Sanford, Mrs. Judith Dent, 1331 Gilpin St., Denver, Practitioner.

Siggons, Mrs. Alice Edwards, D.S.B., 2380 N. El Molino Ave., Pasadena, Calif. Practitioner.

Singletary, Miss Dora, D.S.B., 1506 E. 16th Ave., Denver, Colo. Practitioner.

Smith, Mrs. Lutie L., D.S.B., 801 E. 14th Ave., Denver, Colo. Practitioner.

Smith, The Rev. Ruth B., D.S.D., Secretary The Colorado College of Divine Science.

Stark, The Rev. Martha J., D.S.D., 1434 Corona St., Denver, Colo. Teacher and Practitioner.

Tefft, Mrs. A. L., D.S.B., 1776 Ivy St., Denver, Colo. Teacher and Practitioner.

Walsh, Mrs. Louise K., D.S.B., 1526 High St., Denver, Colo. Practitioner.

Wyatt, Lavinia, 2306 N. Highland Ave., Hollywood, Calif. Practitioner.

Registered workers are prepared to give present or absent treatments. Address:

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue, Denver, Colorado

MEDITATIONS

BY
HARVEY HARDMAN

I do not have to worry;
I do not have to fear;
I only have to think and work,
And know that God is here.

* * *

I am the light of the distant stars,
I am the soul of the sea;
I am the sunset's crimson bars,
For God is the soul of me.

Churches, Colleges and Centers

ADELAIDE, SOUTH AUSTRALIA — The Divine Scie Centre, Room 15, A. N. A. Building, Flinders Street.

BELLEVILLE, ILL. — First Divine Science Church, E. Lincoln St., Rev. Emma Stolberg, minister, Re dence, 402 W. Cleveland.

CHICAGO, ILLINOIS—Divine Science College of Illin and First Church of Divine Science, 1414 Straus Buil ing, 310 South Michigan Avenue, Chicago, Illinois. T Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchi leaders.

DAVENPORT, IOWA — School of Divine Science, McCu lough Bldg., The Rev. John Doeserich, minister.

DENVER, COLO. — Colorado College of Divine Scienc Nona L. Brooks, D.S.D., President, 1819 East Fourteen Avenue.

First Church of Divine Science, 1819 East Fourteen Ave., Denver, Colo. The Rev. Harvey Hardman, Mi ister.

EXETER, SOUTH AUSTRALIA—Florence Hinde, Leade Rechabite Hall, Semaphore Road.

LONDON, ENGLAND—Divine Science Fellowship, Pres dent, Nona L. Brooks; Chairman, Sophie Nicholls; 4 Oxford St., W. I., London (I. N. T. A. Rooms).

MILWAUKEE, WIS.— First Divine Science Church, 7 18th St. The Rev. Clara B. Letsch, Minister.

NEW JERSEY, EAST ORANGE — The School of Divi Science and Unity, Room 7, 19 Washington St. Mr Ferbe G. Burton, Founder and Leader.

NEW YORK, N. Y. — First Divine Science Church, Hot Biltmore.

OAKLAND, and PIEDMONT, CALIF.— First Divine Scien Church and California College of Divine Science, Jerome Ave., Piedmont, California. Rev. Ida B. Elliot President. Reading Room, room 403, 532 16th St.

OKLAHOMA CITY, OKLA. — First Church of Divi Science, Sorosis Club House, 15th and Robinson St Rev. Florrie B. Clark, Minister.

PHILADELPHIA, PA. — Chapel of Trust, Divine Scienc 1600 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE. — First Divine Science Church, 81 Clay St., near Cor. E. 25th, The Rev. T. M. Minar Minister; Mina Minard, assistant.

SEATTLE, WASH. — Seattle College of Divine Scienc Mrs. Mary Jennings, 503 University Bldg.

ST. LOUIS, MO.—The Missouri College of Divine Scienc 3617-19 Wyoming St. Rev. Charles Schlag, Presiden

ST. LOUIS, MO.—North Side Divine Science Church, 4300- Gano Ave. Rev. Charles Schlag, Pastor.

ST. LOUIS MO. — First Divine Science Church, 3617-1 Wyoming St., Rev. Elizabeth Nordman, Pastor.

DIVINE SCIENCE READING ROOMS

Denver, Colorado

504 California Building
Open from 10 a. m. to
4:30 p. m.

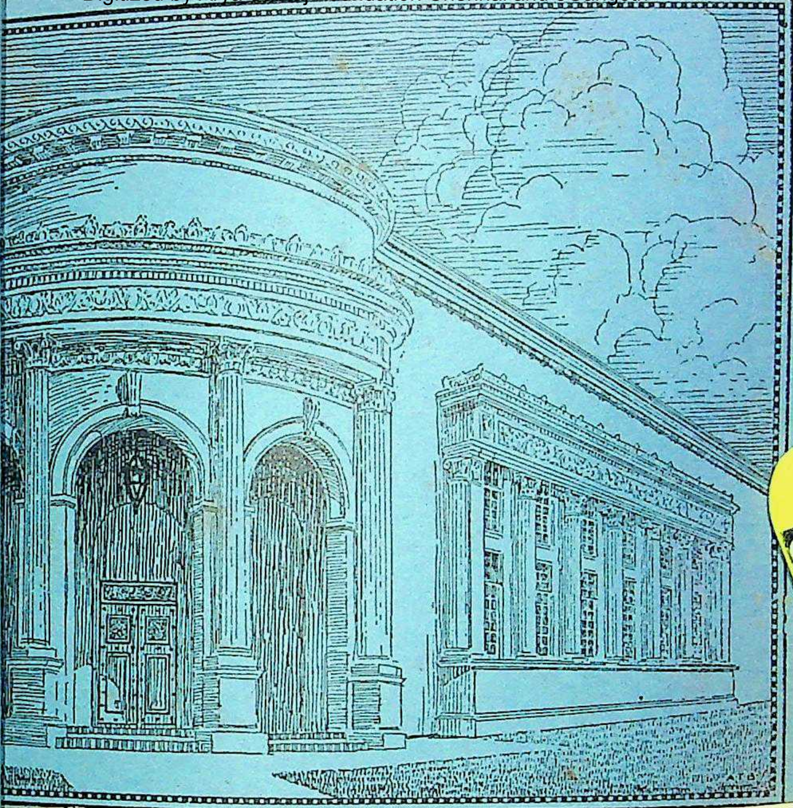
……

Every day except Monday and Saturday there is a public meeting from 12:10 to 12:50. Every one is invited to these meetings, and you are free to come in at any time, and leave at any time. These meetings are held at this time especially so that those who are down town, employed during the rest of the day, may have a time of Silence, and the opportunity to receive help from the Lesson.

……

Monday noon lecture in the Ballroom of the Albany Hotel by Mr. Hardman. All are welcome.

The Divine within us can do no mighty works until our faith in It is stronger than our belief in the necessity for difficult personal experiences. ❧ ❧ ❧ ❧



he at first thought of a beautiful object, such as a beautiful woman, and from this he widened the concept to beautiful objects in general, and from these he led to the apex of abstract and ideal

Vol. XV JUNE, 1930 No. 6

IN THIS ISSUE

The Quest of the Absolute

The Vagabond Philosopher

Daily Studies in Divine Science

15c per Copy $1.50 per Year

CONTENTS

June, 1930

The Quest of the Absolute. Page
By James A. Edgerton 1
The Vagabond Philosopher.
By Harvey Hardman 11
Daily Studies. Wings.
By Ruth B. Smith 15

COPYRIGHTED 1930
BY THE
COLORADO COLLEGE
OF DIVINE SCIENCE
DENVER, COLORADO
HARVEY HARDMAN, EDITOR

15 CENTS A COPY

Entered as Second Class Matter March 13, 1916, at the Post Office at Denver, Colo., under the Act of March 3, 1879.
"Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918."

M
and
attri
the
for
good
aspi
perf
W
mate
sofa
Perh
clue
swer
is as
Pl
sal,
posit
he a
beau
conc
these
beau
the s
univ
Sp
into
math
versa
thou

LIBRARY VIDYALAYA GURUKULA KANGRI

The Quest of the Absolute.

By James A. Edgerton.

MAN'S mind is ever seeking an absolute. In the realms of knowledge his quest is for certitude. In the arena of action, of morals and of life his ideal is perfection. The highest attribute he gives to God is that of immutability, the same yesterday, today and forever. He looks for absolute meaning, an absolute end, absolute good. However often frustrated in realizing his aspirations, he still pictures a perfect beauty, a perfect immortality, a perfect bliss.

What is it in us that impels us to these ultimate ideals which are never realized, at least insofar as our experience in this life is concerned? Perhaps some of the philosophers may give us a clue to the riddle, and at least if they do not answer the question, may suggest the reason that it is asked.

Plato led us from the particular to the universal, and it was in this realm of universals that he posited his ideals. In the contemplation of beauty he at first thought of a beautiful object, such as a beautiful woman, and from this he widened the concept to beautiful objects in general, and from these he led to the apex of abstract and ideal beauty, worship of beauty in and for itself. In the same way he drew our minds to the concept of universal good and made this the highest attribute.

Spinoza who was called by Novalis "the God-intoxicated man" sought God through a sort of mathematical reasoning and found Him in a universal concept of substance. Hegel carried this thought one step further and changed Spinoza's substance to subject, i.e., a self-knowing, s acting entity. Benedetto Croce went still furt and reversed our usual definitions of concrete a abstract. He made the world of mind concr while that of phenomena is abstract. He reac his result in this way: We know the mind a whole. It is one thing — I, ego, the knower. T world of phenomena we only see fractionally a fragmentarily and then we look on it from the o side. In other words we see it in symbols, and know it at all we have to abstract from it, i.e., (it up, analyze it, and from our glimpses of p ticulars arrive at some more or less imperfect a proximation of a complete concept.

Bergsen questioned the human intellect its and said that obviously it is a specialized form mind designed for the creation of tools outside t organism. The lower forms of life have their i plements in the organism, such as claws, teeth a the like. The bee has a very elaborate set of to in its hind legs. Man, however, requires tools th are not an organic part of himself that he can l aside when not in use. To fabricate such tools had to have a mind adapted to knowing solid ma ter out of which tools are fashioned. From tools the machine is only a step ,and from that to t intellectual concept of materialism and of natu as a gigantic machine, is a logical progress. Ber sen says, however, that this special mode of mi action does not exhaust the ways of knowing a of mental activity. In the lower animals we fi instinct, which in man becomes intuition. By mea of intuition we know things from the inside a wholes rather than knowing them from the ou side as parts.

Kant could not find a proof of God and immortality in the theoretical reason, but did discover such a proof in the moral or practical reason, because there he discovered this same longing for perfection, this same "categorical imperative" that erects a universal standard and judges the right or wrong of an individual action by this perfect criterion. Because man cannot realize this longing or aspiration of perfection in one life, there must be another; and because of this demand in the reason, the heart and the spirit of man for absolute meanings, values and realizations, there must be a perfect God both to instil such aspirations and to satisfy them.

With these glimpses of the meaning of the absolute that we gain from the philosophers, perhaps we are somewhat better fitted to proceed with our quest. What do we mean by the absolute? Obviously, it can be nothing belonging to the phenomenal universe in which everything is subject to change, is manifested in degrees and is contingent or accidental. What we mean by the term accidental is that any given thing might have been different without impairing the universe. In other words it is not a necessity. It makes no difference to the ongoing of the cosmos whether it rains today or next week, or whether I do this thing or do something else. The universe would continue even if I were not here at all, or you, or this earth, or even our solar system. These are not necessary things in the sense of the absolute. Babylon was and is not. Mars may once have been a populous planet in which the whole theatre of life was enacted, culminating in man, or something similar to man. Such astronomical evidences as we are able to

gain now, however, indicate that Mars has pass
the stage of supporting an abundant life such
we know. There is too little air and water on th
planet now to supply an elaborate flora and faun
to say nothing of an extensive human civilizatio,
Planets, therefore, with the whole of their life pr
duct, may come and go. From the standpoint
the absolute they are ephemeral things. They a
not necessary. In the light of this and other fact
it is obvious that we cannot look for the absolu
in the things of time and space, or in the world
appearances. We must seek elsewhere, and the
is no elsewhere to seek except in the world
pneumena, instead of phenomena, in the "thing
itself" that Kant talked about. Since the wor
of phenomena constitutes the whole visible u
verse we must therefore seek in the invisible u
verse for our absolute, in other words in the wor
of mind or spirit. The old Hermetic philosoph
may offer us a suggestion here. Its fundament
idea was that the law of polarity applies to ever
thing from the highest to the lowest. This takes i
the pairs of opposites — the positive and neg
tive — day and night — winter and summer —
man and woman — love and hatred — good an
evil — light and darkness — life and death — spir
and matter. Carry it as far as you like. The pr
mary principle of polarity is that what we ca
posit of one pole we cannot posit of the other
Thus if we say of the phenomenal world that i
changes, we must posit of the other that it i
changeless. If the one is temporary, the other i
eternal. If material is bound, the spirit is fre
etc. In other words, then, the absolute is not in th
form world at all because form in its very natu

alters. It is not even in an "Eternal City" like that seen by the Revelator, but is a matter of principles and ideals, the very ideals that Plato talked about. It is like reason. A thing that is reasonable in North America is reasonable in China. A thing that is reasonable in the first century is reasonable in the twenty-second. Or it is like conscience, which forever holds before us a categorical imperative, a universal standard which impels us to do right. I know there is a lot of confusion, intentional or otherwise, regarding this question of ethics and morals. We hear people say that what is right in one country is not right in another, and what is right in one age is different in another. But if we examine this closely we find that it is merely the content that changes and not the impulse or direction of conscience itself. What I mean is this. Our opinions of right may change with circumstances or education, but whatever it is we think to be right our conscience impels us to do that. It is like the form of reason that Kant mentions. The content may vary but the rational forms remain constant. I suspect that men have deluded themselves a bit on this question of right and wrong. They have tried to "alibi" or explain away and thus to evade the dictates of this inner monitor, this voice of God in the soul we call conscience, but such evasions are neither scientific nor satisfactory. The voice of conscience is thus absolute, impelling us to do right. If our opinions as to what is right change, that has nothing to do with this absolute monitor, the conscience, which tells us to do that thing which we really think to be right, whatever it may be. Thus we are getting on solid ground and discover that these absolute

qualities are spiritual and not material — righ
eousness, goodwill, truth, justice, duty, lovin
kindness, good, ideal beauty, freedom, perfectio
God. In the phenomenal world we get an inklin
of this absolute in law, — the moral law, the la
of nature — and that in the final analysis is th
only absolute and permanent factor we discov
in this outer universe of change and of becomin

Hegel, who was the author of the "Philosoph
of the Absolute", had one principle that he oft
reiterated, "the rational is the real". Thus h
erected a universe of thought, or rather a univer
that corresponds to the dialectic and logic
thought processes. He carried this method throu
ascending ladders of triads. These triads consi
of thesis, antithesis, as the two poles, and of sy
thesis, as the unifying principle. Hegel starte
with his famous triad of being as the thesis, noth
ing, or non-being as the antithesis. The synthes
or unifying element or principle was becomin
Thus he laid the ground work for the whole ev
lutionary hypothesis. In the same way he dea
with the age-old battle between the particular an
the universal that started with Plato and Aristotl
and continued throughout the Middle Ages. Heg
summed it up in this wise: The universal is th
thesis, the particular, the antithesis and the un
fied synthesis is the individual, the idea bein
that the synthesis takes into itself both element
of the poles and unites them into one. In othe
words the individual becomes the universalize
particular, the macrocosm in the microcosm, th
whole quality of the ocean in one drop of se
water. If this philosophy of Hegel is ever reall
understood, it will throw a new and revealin

light on many of the problems that afflict humanity, especially those that afflict religion and philosophy. To Hegel, the absolute was indicated by the subject knowing its object, and thus knowing itself. In other words the triad here might be the ego, the non-ego, and consciousness, which is analogous to the positive and negative electrons joining to make the atom or the positive and negative poles constituting the magnet. We could follow out this triadic method almost to an infinite detail, as Hegel in fact did. For example, we could talk of good and evil, the synthesis being moral responsibility, or we could speak of the two poles of spirit and matter, the synthesis being the universe. Thus the whole universe is the only self-subsisting, self-acting thing, and we are self-subsisting and self-acting only as we partake of the nature and quality of this universal reality. This is the God-in-man, "Christ in us, the hope of glory".

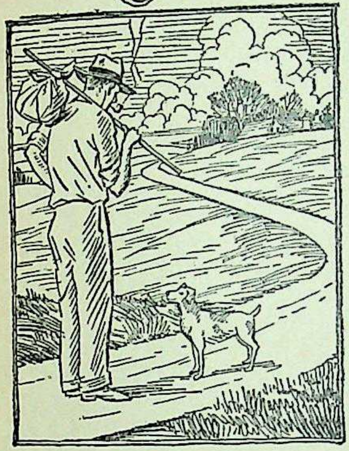
Some seek the absolute in immensity. They posit an infinite space and time, neither of which can be thought, or can only be thought negatively, as indicated by the form of the word itself. Infinite means not finite just as endless means without end, both of which are merely the negation of limitation. That is the nearest approach we can make to the absolute from an intellectual standpoint. Now, however, we have discovered that time and space are self-completing, or rather that what we think of as a boundless universe becomes an almost inconceivably great, self-containing number of "island universes" like our own milky way, all constituting a gigantic cell self-contained and self-completed through the three factors of space, time and the velocity of light, time being another spa dimension, although our intellects fall short of i comprehension.

In this connection there are some factors in t materialistic astronomy that perhaps suggest t absolute by being something else. One of these the negative and materialistic concept that t universe may run down, which in brief grows o of what is known as the second law of therm dynamics, which is that heat to give off ener must step down to a lower level, just as steam water to give off energy must do the same thi As the energy of the universe is largely in t form of heat, and as this heat is forever bei radiated through space and is being used to pe form work, it is therefore diminishing or steppi down to a latent form, and sometime the univer will run out of active heat and will become a col inert, lifeless mass. That is the theory. The onl trouble with it is that these same materialist scientists who hold it also deny creation, and ther fore believe that the universe is without beginnin If that be true, then it has been in existence a infinite time and would already have run dow The conclusion is logical and inescapable. I su pect the difficulty with this whole proposition that these materialistic scientists have not include all of the factors. In other words they are like th college song of Noah who was "a grand old man. the rather irreverent doggerel running, "Old ma Noah knew a thing or two", and "because he kne a thing or two, he thought he knew it all." Ma we hope that when our materialistic scientis know more they will know too much to make su dismal prophecies? Either time is not a factor, in this sense, or the universe is self-renewing. Perhaps the real truth of it is, "God is in His Heaven, all's right with the world."

Another of these astronomical, negative, materialistic theories makes our solar system the result of accident. It is to the effect that sometime in the remote ages past, another sun came wandering this way and got near enough to our own sun to pull out enough masses of the incandescent matter to form the planets, but that this may not have happened anywhere else in the universe. The trouble with this hypothesis would seem to be that if the wandering sun were strong enough in its attraction to pull these masses out of our own sun, it should have pulled them all the way, since the attraction of our sun would have been greatest when these planets were a part of its own body. After they were pulled out this attraction would have decreased as the square of the distance. Therefore the other sun would have carried them all the way to itself, either to disappear in its own body or to become attendant bodies revolving around it as a center. Some of these materialistic scientists seem intent on ascribing everything to accident, evidently for the purpose of getting away from design, or in other words in getting away from God.

Our whole idea of this spatial or materialistic infinite gets in the way of our realizing the absolute. Hegel calls it the "false infinite," and a few illustrations may indicate something of what the false element in the concept is. As a matter of fact we can no more think of the infinite than we can think of its opposite, nothing. We can thi of the absence of any assignable thing, or of a assignable things, and yet our thoughts are something. Our comprehension of the infinite equally negative and meaningless, as I have a ready shown. Zeno gave us some famous paradox or impossible problems that may help to mak this a little clearer. One of these was the one Achilles and the tortoise. It was to the effect tha if Achilles runs twice as fast as the tortoise an they are a certain distance apart, both running i the same direction, how long will it take Achill to catch the tortoise? Let us say that they are mile apart, which Achilles can run in ten minute While Achilles is running that mile, the tortoi has run half a mile, and while Achilles runs th half mile, the tortoise has run a quarter of a mil and while Achilles runs the quarter of a mile, th tortoise runs an eighth of a mile, and so on. It i a true infinite series, according to the proble stated, and Achilles will never overtake the tortoise. As a matter of fact, however, he does overtake it in exactly twenty minutes. What happen is that this whole infinite series is taken up an absorbed. It is an abstract or false infinite. I onl suggest this to show that the absolute cannot b reached through pursuing the will-o-the-wisp o abstract infinites, or by cutting up the phenomena universe of appearance and change. It can only be found at the other pole of spirit, of immutable laws and principles, of the invisible and ineffable kingdom of creative thought, of the throne of Him who has been known in all religions and called by all names, but to His most devout worshippers is too pure and high for man's designation, and therefore is the Nameless.

The Vagabond Philosopher



By
HARVEY HARDMAN

"And thou America,
For the schemes culmination, its thought and its reality,
For these (not for thyself) thou hast arrived.

Thou too surroundest all,
Embracing, welcoming, carrying all, thou too by pathways broad and new,
Toward the ideal dost tend.

The measured faiths of other lands, the grandeurs of the past,
Are not for thee, but grandeurs of thine own,
Deific faiths and amplitudes, absorbing, comprehending all,
All eligible to all.
All for immortality.
Forms, objects, growths, humanities, to spiritual images ripening.

Give me O God to sing that thought,
Give me, give him or her I love this quenchless
faith
In thy plan, whatever else withheld, withhold
not from us
Belief in plan of Thee enclosed in Time and
Space.
Health, peace, salvation universal.
Is it a dream? No, but the lack of it is dream,
And failing it life's lore and wealth a dream,
And all the world a dream."

"The measured faiths of other lands, the grandeurs of the past, are not for thee, but grandeurs of thine own."

Only a Prophet, a Seer of the first rank, could have uttered those words about America, or any land. They express the vision of a mind that sees beyond the inadequate religious forms of today. Whitman saw clearly that the spiritual and mental energy of America would evolve a new type of religious thought and that this new conception would inevitably result in a new and grander form of worship. He was not one of the timid souls who fear to break with the past. The past had its grandeurs but "they are not for thee, America".

Defenders of the ancient faiths, upholders of old and outgrown creeds are concerned about the decline in church attendance, and there is ample cause. The foundations of the old creeds have been tested and found inadequate to support the demands of the modern mind for a religion that accords with the facts of life and the authority of experience. The skepticism of the average man is not about religion itself. It is in regard to the antiquated forms in which it is presented. He knows that if he were to attempt to conduct his business along the lines of the systems used two thousand years ago, he would be not merely a failure, but the laughing stock of his customers and competitors.

The people are spiritually hungry. They want a rational answer to the questions about God and life and human destiny that keep thundering in their minds. The rapid growth of certain modern religious movements in spite of their glaring absurdities of doctrine, simply shows that people will accept anything that feeds to some extent the hunger of the soul for vital religious truth.

In all ages these periods of transition have come to mankind, when the vitality of faith had departed in the presence of new and more satisfying conceptions of God and religion. And during the process there is always much anxious clucking on the part of those who think they alone have sufficient wisdom to protect the little ones. But the soul of Man goes marching on to greater things in spite of the worry of the "divinely ordained ones". One reads with amusement the stories of the anxiety and anger of the priests and scribes and Pharisees, recorded in the Gospels, lest the young upstart, Jesus, should corrupt the pure religion of the fathers in the minds of the people. Especially are we amused when a repetition of the process is seen in our own day. We are at the beginning of a new cycle in the religious life of man, and it is evident that the old forms must be broken in order to liberate the soul of humanity into new spiritual freedom and power.

In the midst of all the confusion of the new faiths and their strange doctrines, one thing is evident. The whole tendency is away from traditional authority. People are no longer satisfied with appeals to religious sentiment. They want something that will measure up to the demands of reason and the facts of life. In the field of natural science American thinkers have shown the greatest daring. The imagination has been given free reign to conceive new objectives. Experimental laboratories backed by unlimited wealth, have enabled the scientists to achieve the wonders of modern industry. What America needs today is the application of the same enthusiasm and great mental and spiritual power to the problem of religion. The soul of America is great enough to give birth to a new and universal religion. The hunger for truth is not confined to those seeking for it in the laboratories of the physicist and the chemist and the astronomer. Humanity wants to know the truth about the laws and forces of the mind and spirit.

The power that lies back of great achievement is desire coupled with imagination and mental effort. The spiritual hunger of the millions who no longer are interested in the ancient faiths and dogmas will assuredly find a voice in some Jesus or Buddha of the modern world. Let us be sure that we do our part toward the ushering in of the great New Day when the Heaven hidden in the heart of man shall become manifest in a new and better order of life upon this planet.

Sunday, June First

Arise, be glad your light is dawning, the Eternal's splendor rises upon you.

Though darkness covers all the earth, and a black cloud shrouds the nations.

Yet the Eternal shines out upon you, his splendor on you gleams,

Till all nations gather to your light and kings to your bright beams.

Look round you, look! How they are flocking in; your sons from far away, your daughters on the arm!

With radiant face you see them, your heart a-thrill and throbbing.

For the rich sea trade shall flow to you and the wealth of nations shall be yours.

Camels stream across your land from Midian and Ephah, trains of camels all from Sheba.

Who are these flying like a cloud, like doves into their cotes?

'Tis ships * * * * to bring your sons from far away, with all their silver and their gold.

Back to where the Eternal, your God dwells, to Israel's majesty who has honored you.

Lebanon's glorious cedars shall be yours, with pines and palms and cypresses,

That my sanctuary may be adorned, that my footstool may be splendid * * *

As once you lay forsaken, shunned and hated so now I make you an eternal pride, a joy to all ages.

(Isaiah, Sixtieth Chapter, Moffatt Translation.)

Monday, June Second

Watchword: Patience is not quiet enduranc but a glad confidence that conditions are bu temporary.

With this sense of patience, one can go singin (inside) about one's work, rejoicing that cond tions are but clouds that hide the truth tempor arily, and that Truth will triumph, for Truth i eternal.

Something perplexing arises during the da something harassing. In which have you faith? I your faith in the conditions or in the Princip by which the conditions can be cleared? Principl when applied will solve any condition. And wi this glad confidence we do not become restless o panicky, but quietly and confidently we keep ou thought steadfast on Principle, reacting only t It, "resisting not evil", or conditions.

What a feeling comes when one realizes tha personality does not need to solve anything; tha letting God be the solution will bring about th right adjustment. Suppose that in some way th routine of your work has been disturbed; som unexpected demand has come, which necessitate putting aside your plans, thus delaying a deliver of goods, of reports, or of anything. Will it d any good to think that the disturbance is somethin ultimate? Could it help any to become fearful an despairing? No. Set to work with gladness to ad just the conditions by means of the God-powe within. The work will be done much more quickl and effectively, and you will have proved th Presence by your conscious unity with It.

Study—II Tim. 2:13-16 Page 112

Tuesday, June Third

Watchword: "Ye believe in God, believe also in me."

Jesus, over and over, taught the people that he was an expression of the Father, an expression of Infinite Power. He said many times (we have only a few reports) that he made no distinction between himself and those who listened to him.

He did not mean that the people should believe in him as that which could give them power.

What did he mean? Was it not that we are all the evidence of God, the "outside of the inside"?

How often we believe in all our associates, all the authors, all the teachers, everyone, in fact, except ourselves!

How can we expect to have the Law proved to us, except as it is proved through us? Believe in the presence of Power within ourselves. And let us make it even more emphatic. I believe in the presence of infinite power in me.

This Power enables me to put aside my disbelief in myself; it enables me to be still in the midst of confusion. It gives me the word when my word is needed. It is within me as Wisdom, when I must make decisions.

"Thou art a very present help in time of trouble."

Man has so doubted himself, because he has set his power and wisdom and health a long way off, then named it "God", and then proceeded to bring "gifts", and incense and special offerings of prayers, hoping to bring God's gifts into his life, when all the time man is a part of the "outside of the inside", which together is God. Believe in yourself.

Study—Luke 17:21 Bottom of page 119
Mark 16:17, 18 and page 120

Wednesday, June Fourth

Watchword: God's completeness is my inher tance.

Can you guess where to look for your "wor enemy"? In yourself. And what phase or actio or habit of yourself? Self-pity. And how cure it Stop relating everything to yourself.

What do we mean by that? We see things ou side that puzzle us, and we judge the outcome b its relationship to ourselves. Look out upon th wonders of the universe; the earth and the sky the sun, moon and stars; "the earth and the ful ness thereof", our inheritance.

Surely with all this opulence as well as with th Wisdom, Power and Nature of God as our birth right, we can "administer" this "estate". Kee your thought upon the gift of God's presence a your life, God's presence as your wisdom, God's presence as Love, and there will not be any inclination to be sorry for yourself or for anyone else.

Self-pity is one of the ways that lead to "hell" (which is in thought only). And the constant realization of our inheritance is heaven (which is also in thought). Let us resolve to start now to rejoice in our inheritance, not to wait until we get into a puzzling or a troublesome situation, because by keeping our thought clear, and by keeping the feeling of joy and power positive, we shall avoid many difficulties, for joy and sorrow, power and weakness cannot occupy the same place at the same time.

Study—James 1:17
Ps. 84:11

Page 173

Thursday, June Fifth

Watchword: "Of his fulness have I received."

What is Man? God's manifestation on the human plane.

How is he brought into manifestation? By the action of Principle as "thought of man". That is: Principle, First Cause, Infinite Intelligence. God is perfect consciousness and is aware of it. God knows Its vastness of power, of wisdom, of love. That knowing, being within God, is manifesting all the time. "God said, and it was so". To limited consciousness it unfolds; it appears to grow, but that is only man's thought. Man starts and so ends in his understanding.

But we, too, are "growing in wisdom and stature". We are finding that all that God ever was always will be; that "God is the same yesterday, today and forever", and that it is "we, the changing need". Man, in his thinking, limits himself and so he is limited.

A short time ago man said he could travel only by ox-cart, then by train. A vehicle that traveled over twenty miles an hour was the work of the devil. Now he moves many times faster by automobile and airplane. He has removed some of the limitation from his thought.

It used to be that messages were transmitted by courier, then by train; later these were carried by telegraph and telephone. Now we have the radio. Soon we shall have utterly dropped the limitation, and we shall communicate by thought.

Formerly man believed that disease was a visitation of God. Now we know that there is no disease in God, therefore "It is we the changing need"; that is I must accept God's gift of Himself.

Study—John 1:9-18 Bottom of page 105, and page 106

Friday, June Sixth

Watchword: All power is given unto the Son

What kind of power? The only power there is One Power, God-Power. I can use it as I will and blessing comes as I use it as God-power, and disaster as I use it as personal power. God-power is unlimited; personal-power is extremely limited. As I think of Power as belonging to me personally, I limit not only Power but wisdom, joy, peace, love to what I think of it. Of course this is the only "trouble" there is in all the world.

How can I use Power as God-Power? By using it to the glory of God, not for my own selfish gratification. Let me use it that God may be glorified. If I feel sick, let me use the God-Power that everyone may see that God's man is radiantly healthy. If I am poor, let me work to show man that in the God-plan there is no poverty.

Working in this way, I am consciously in touch with the All-Power, and I function freely in wisdom, love, joy, and knowledge. I stand above limitation of wisdom, above limitation of opulence in the realization of the truth of my Being.

I declare my oneness with Principle, with God, until I feel it, until I am convinced of the truth of the statements; then I act according to my conviction. I move quietly about my work with a song in my heart, for I know that I am moving because of the presence of God in me. I move in God, I think within God, I partake of God. It is God-joy that I am enjoying; it is God-love that I am releasing; it is God-Wisdom that I am using.

Study—Mark 2:10, 11 Page 176
John 1:1-5

Saturday, June Seventh

Watchword: **Within me is the power to meet every condition.**

There are many who are ignorant "in heart" of the truth of Man. These persons think of themselves as struggling against terrific odds, with often less than a fifty percent chance of surmounting them. They think of themselves as "made of the dust of the earth" with the necessity of developing, of manufacturing power and intelligence to meet the "Appolyons" of the earth.

As Divine Scientists we have come to see, at least intellectually, that were God to withdraw Himself for an instant from any spot in the universe, there would be neither God nor Universe left. For the two are one, the former, the invisible, the latter, the visible phase of the one, which is God. There are not God and the universe (as two), but God invisible-and-visible.

We are God-visible. "Of myself I can do nothing, the Father within me doeth the work." It takes both aspects to make the one. You could not have a cup without an inside and an outside.

Think deeply on this, for it will open a new sense of Man.

What then, "develops"? We do not bring power and wisdom into ourselves; we awake to their presence. Any sense of weakness reminds us that we have thought of ourselves as apart from God; that we have forgotten that we are but the visible of God, and ever at one with all that God is.

Study—Ps. 139:7-24 **Page 113**

Sunday, June Eighth

A CODE FOR DAILY LIVING.

And whatsoever ye do, do it heartily, as to the Lord and not unto men. Rejoice evermore.

Pray without ceasing.

In everything give thanks.

Prove all things and hold fast that which is good.

Abstain from all appearance of evil.

Bodily exercise profiteth little: but godliness is profitable to all things, having promise of the life that now is, and of that which is to come.

Fight the good fight of faith; lay hold on eternal life, whereunto thou art called.

Let no man say when he is tempted, I am tempted of God, for God tempteth no man.

Be ye doers of the word and not hearers only, deceiving yourselves.

Let nothing be done through strife, or vain glory; but in holiness of mind, let each esteem the other, better than themselves.

Let this mind be in you which was also in Christ Jesus.

For it is God that worketh in you, both to will and to do of his good pleasure.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

And above all these things put on "love" (instead of the word charity) which is the bond of perfectness.

Monday, June Ninth

Watchword: "**If any man would come after me, let him deny himself, and take up his cross daily, and follow me.**"

What is man's burden? His Sonship? No, his thought of himself apart from his Sonship.

Man has thought that he had to labor for all his joys; whereas in reality, his Sonship entitles him to Joy far ahead of the human concept of joy. His thought that he must labor, struggle, fight for what is already his, is the thing that must be denied. What drove man out of "the Garden of Eden". God? No. Man's sense, or feeling of unworthiness naturally diminished his consciousness of wholeness, making him feel a sense of "un-wholeness". The continuation of this feeling made the "un-wholeness" seem more and more real. And this is what we must deny and outgrow. This feeling is the only thing that limits us. The feeling of separation from our good takes different forms: those of poverty, loneliness, sickness, limitation of all kinds.

The realization that in reality I have never been away from the Father; that I have never been deprived of my birthright, lifts the thought of burden from me, for I realize that God is my Power, God is my Life, God is my Joy, and that this truth is never changed. I feel as though I were on wings. I deny all "sense" of separation.

Study—Mark 8:34-38 Page 108

Tuesday, June Tenth

Watchword: The outer is a visible expression of the inner.

What is the inner? Is it not the action in mind, or mental action? This activity, invisible; if held long enough, will gather to itself elements in the visible, and finally become visible, or we shall have an experience which is like unto the mental process, or the mental picture.

There can be no visible, except of the invisible. The two are one.

Keep your thinking joyous and pure and Christlike and you will have very few, if any hard experiences. Those that do come, will be interesting, for you will know that there is only one place to work, and you will grow through the experience, and come out on the other side, triumphant. There will always be opportunities to prove the Law.

You cannot keep your thoughts from becoming experiences, for what you call your thoughts, are action in mind, which is not confined to the heads of one or many. Mind is the substance of thought, and Mind is not dead; it is alive with an aliveness that we do not yet comprehend. Being alive, it embodies the activity in it. The thoughts we think are like seeds sown in the earth. There is that in the earth which makes the seeds grow, sprout, and develop.

Understanding this, and knowing that the individual does not have to grow anything, how easy it is to feel the joy that is like wings, carrying us to a larger realization, to a clearer comprehension, and to the vital consciousness of our oneness with God.

Study—Ps. 16:11
John 1:1-5

Page 178

Wednesday, June Eleventh

Watchword: There is one principle, that of Good.

The old thought that there is an evil principle is fast dying out. Divine Scientists have known the fallacy of it for a long time. The old thought creeps in sometimes, however. Jesus said of it, "Thou art a lie, and the father of lies". Did you ever really forget what you look like, and have to go to a mirror to remind yourself? You have looked the same all the time, but you merely forgot. So it is with us. For a long time we have forgotten what has really been true of us. And we have to remind ourselves by thinking about God, about the eternal verities.

That I am a child of God can never be changed, for there is only one Life, and that is God, and It is perfect. It can bring forth only like unto Itself.

This Life is radiant, powerful and glorious.

No matter what particular form my forgetting has taken; no matter what experiences I may have had because of my forgetting, I have not changed the Truth of myself. I can arise and go to my Father, the Truth of myself, at any time; just as I can go to a mirror at any time and look at my appearance, my reflection.

What a sense of satisfaction comes when one realizes that it is only one's thinking that must change; that when we realize, when we feel the Christ, or God's pattern of Himself as man; "we shall be like him; for we shall see him as he is."

Study—I John 4:11-21 **Page 174**

Thursday, June Twelfth

Watchword: Truth does not change; our realization of it changes.

"It doth not yet appear what we shall be."

We hear people speak of "heathens" and "atheists", and "unbelievers". The fact that one does not believe as I do is no reason to think he has no faith, no "belief" in a larger understanding of Truth.

We are all in different stages of unfoldment, and each day, if we stand as true to our ideal as possible, we shall see new heights to which we may attain. It was not a great while ago that we, too, thought that God was a sort of king on a throne, handing out all kinds of rewards and punishments. It is a very short time that we have been thinking of God as "Principle"; as the perfect rule inherent in every problem, and as the Wisdom to comprehend that rule within us.

Does it not lend "wings" to your thought of the tomorrows ahead of you?

To know that we are being "pushed" into a higher development by a Law of Life within us brings a larger faith in It, the Law of God. We feel that we can depend upon It to the uttermost. We find the "old thought" passing away as we understand, and we come to know that there is nothing which can stop our unfoldment, execept any limitation we put upon God or upon ourselves.

By the Principle inherent within I can live true today to myself, as a child of God. This means that I do not limit God.

Study—I John 3:1-3
I John 5:1-5

Page 172

Friday, June Thirteenth

Watchword: The only way a change can take place in your life is by means of growth.

As we stand fast, we realize strength to lift us above habits that have been a detriment to us. We do not have to dig these habits out as we dig out weeds. The Joy and Love and Power just crowd out the negatives.

Love will outshine hate, whether it is in one's self or in another. No one can hate anyone who loves, and loves, and loves; who is not swerved from his realization of the God-love in his life. The hate, which is a lack of love, naturally fades away, as love grows in realization.

One outgrows weakness along any line, mental, moral or physical by steadfastly claiming and acting power, which is the Presence of God as his life.

As we realize power and rejoice in the consciousness of the Presence, we find old habits left in the background; we have outgrown them. We do not remember when they no longer bothered us.

So let us turn every thought away from the effect we wish to get rid of, or the habits we wish to abolish, and keep our mental eyes steadfastly fixed on eternal verities. Now we are being lived by the God-activity; we do not have to wait until we become "good" to have God with us.

Now are we Sons of God. We do not have to live so many years, or do a certain number of "good deeds" to earn the privilege.

Now, "of His fulness have we received"; we do not have to wait for some future time. Accepting this, keeping this in thought will develop us so that all "old things will pass away", and we shall realize that Life is Joy and Peace and Power.

Study—Romans, chapter 8 Page 81

Saturday, June Fourteenth

Watchword: The Father is providing for me today, within.

Within, not exactly geographically, but in Principle. Just as the chemical formula inheres in any substance, so this provision inheres in the individual. While water seems to us a simple substance, there inhere in it two parts of hydrogen and one part of oxygen. If this balance were changed in the slightest degree we would not have water.

In some way mysterious to us two parts of hydrogen and one part of oxygen are water. So it is with man. God, First Cause, Principle, in some mysterious way becomes man. And for me to be at all means that God is the "withinness" of me.

There is no place where Principle is not. We find it in everything. And we see its opulence, its limitless being everywhere. Is there any limit to the music that can be brought forth? Is there any limitation put upon anyone as to the number of figures he can use? And from now to the end of time hydrogen and oxygen in the proportions of two parts of the former to one part of the latter can be brought together and there will be water.

So it is that the Father is providing for me today, within. I do not have to worry, I only have to know that my very life is an evidence of the presence of this Spirit; this is all that I need. I can call upon it, I can know it, I can use it throughout eternity, and It is not diminished, and the Wisdom that it is when recognized enables me to translate thought into human activity, through which I can serve mankind, for which service man translates his feeling of satisfaction into money.

Study—Luke 12:22-30; John 15:4 Page 94

Sunday, June Fifteenth

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.

And the Lord, he it is that doth go before thee: he will be with thee, he will not fail thee nor forsake thee; fear not, neither be dismayed.

For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.

Fear not, nor be dismayed, for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee.

And they that know thy name will put their trust in thee: for thou, Lord, hath not forsaken them that seek thee.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

For ever, O Lord, thy word is settled in heaven.

Thy faithfulness is to all generations: thou hast established the earth, and it abideth.

They continue this day according to thine ordinances:

O Lord, thou art my God: I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

Monday, June Sixteenth

Watchword: I can trust in Infinite Power and Good, even though I may not see or understand.

The mental attitude determines the reception of any gift. If my thought is one of glad faith, I am open to receive good, but if my habit is that of fear and anxiety, I am shutting out my good.

A friend told this experience: The Grand Opera was in the city; financially she did not feel able to attend. Years ago she had met one of the members of the opera company, and felt urged to extend a greeting and a welcome to her. She wrote this word in the native tongue of the singer. In a few hours she received tickets to the last performance which was to take place that evening. This friend kept the open attitude when the loving impulse came to express graciously her friendly thought to a "stranger within the gates". She did not think, "She will consider it an impertinence"; or "What could a woman in her position care about receiving a letter from me, whom she had probably forgotten"? She expressed the loving thing, and thought no more about it.

All of the time there was God's goodness ready to be expressed to her. This friend is a student of Divine Science, and is ordering her life as true to principle as she can.

God is always the good in my life. And this good is always manifesting. Does it not lend wings to one's thought to know the presence of this Good?

My trust is in Infinite and unfailing Good.

Study—Matt: 6:25-34 Page 173

Tuesday, June Seventeenth

Watchword: I recognize that my life is one with the unlimited life and power of God.

Since the whole universe is the One in manifestation, then the visible is not another, but one with the One, and partakes of all that the One is.

Since the One is all, then It includes and expresses all there is.

The Life of the One is the life of all, and is my life. In truth, then, there is nothing essentially wrong with my life.

Life is activity and action. It is operating through me.

How do I respond to It? Joyously, exultantly, effectively? or sullenly, sluggishly, sadly?

The first group means days of adventure, keen interest, and satisfaction. Keeping this joyous response puts wings into my day. It keeps me young and vibrant. It helps me to bring light to bear on difficult experiences, and thus to keep the joyous attitude. And this attitude keeps the channel clear for the realization of all the power and wisdom we can use.

It would not be enough to speak words of acknowledgment merely. I must do it with all my heart, and soul and mind and strength. As Daniel said, I must "keep my windows open toward Jerusalem".

This recognition brings the feeling of exultation, the realization of Power enough to meet any need, and the joy of well-being, and an understanding comradeship with my neighbors.

Study—Isa. 41:10 Page 234
II Tim. 1:7

Wednesday, June Eighteenth

Watchword: To realize God-power I must be impersonal.

To keep the realization of Power and Wisdom I must "keep myself out of the way". I must realize that it is the Power which accomplishes, that it is the Wisdom which is doing the guiding.

This is the meaning of the first commandment: Thou shalt have no other gods before me. I cannot divide my allegiance, and realize the fulness of the "gifts that are prepared" for me "since the beginning of the world". I cannot claim that I am wiser than another, or better, or finer. I must lose sight of all that.

I must keep my thought so definitely toward the Wisdom of God, which is being given to me, that I lose all sense of problem, all sense of myself as a person. Jesus was so impersonal that he said that even the words he spoke were not his. This "God-self" is the only "self"; any other is ignorance.

So if a puzzling situation arises I shall turn in thought immediately to the Father, perfectly certain that in the Mind of God which is my intelligence, the situation is being met, and that I need not worry. But this does not mean being lazy, or indolent; it means keeping my thought so impersonal that not for an instant can I remember anything but the fact that I am receiving Power every instant. In this realization all my work is a blessing, for because of it I am conscious of Power and I am using it.

Study—Acts 4:12-16 **Page 214**

Thursday, June Nineteenth

Watchword: Of his fulness have I received.

How much of this fulness do I use? Am I joyfully conscious of having done my work in a masterly way, of having "transcended myself" in the things I did today?

This "fulness" is the fulness of God-power, God-intelligence, God-wisdom, God-love. It means that I can have all of this fulness that I can use. I cannot store it up for future use. And I can get it only from the Father who is living in me.

How can I get it? By keeping my consciousness of it clear, vivid, and sparkling. It is not given for any specific purpose, but for me to use as I will.

If I think, "I must meet this demand, so I shall call upon the Father for help", I have put the need before God. Put it the other way. I am radiantly conscious of the Fulness of Life. I shall use it in every relationship, in every moment of the day. Uncomfortable experiences come as we let go of God in consciousness. This is an interpretation of the story of the Children of Israel gathering manna in the wilderness. They were told to gather only for their immediate use. That which was held over from yesterday was worthless.

This fulness is new every moment. In this realization there is no need of taking "anxious thought" about anything, for in the consciousness of this "fullness" we know that God is the power, the wisdom to meet anything.

Study—Matt. 6:25-34 Page 217

Friday, June Twentieth

Watchword: In the realization of God-Power I can ask anything, and it shall become manifest.

I do not ask of the Father, but I know that as I enlarge my awareness of the Father within, I shall become conscious of the ability to bring the gift to myself. In other words, God answers my prayers through me.

Does this thought lift one as wings do?

I have but one responsibility, and that is to keep my thought identified with God-Power, God-Wisdom, God-Love, with the eternal reality of myself. No matter what the occasion, I keep my thought true to my Source. I refuse to contemplate negative conditions, but I use the Power of God within me to wipe out the negative, and so bring the positive to light.

Intelligence, Power, Wisdom, Love, respond to me at the level of my consciousness of them. And these are attributes of God.

Then let me so realize the Presence within, that It shall shine forth into my days, into my work and play; that my Consciousness shall be enlarged each day, so that I may say that all my prayers are answered.

The words that I speak reveal my stage of unfoldment.

"Let the words of my mouth and the meditations of my heart, be acceptable;" be true to God always. True to God not afar off, but "in thy mouth and in thy heart".

Study—Eph. 2:1-10 Page 71

Saturday, June Twenty-First

Watchword: I am alive and vital with the energy of Spirit.

In Spirit there is no weakness, no fatigue, no restlessness, no death. In Spirit there is power, joy, wisdom, peace.

Spirit is not changed by anything I think or do, but I am changed, for the use I make of my inheritance, Spirit determines the experience I shall have. In Spirit there is infinite possibility, and I, living and moving in Spirit, choose one might say, what I will, and thinking transformed into the physical plane, becomes experience.

Since I have this choice, and since I know that my Source, Spirit, is limitless in possibility, I realize that there is only one place that I must work to keep my mental activity to the highest and best.

It is not experience that determines experience but mental activity. I determine that I shall not think in relation to negative conditions, but I shall remember that my birthright is Spirit, and shall think in relation to the Principle back of experience.

The thought of fatigue makes one tired, not the work one does. I am constantly renewed through the open channel of my feeling of rejoicing in the eternal truth of myself. This lends wings to my thinking, thus making my work a joy, and every effort an adventure. I learn that I do not have to depend on myself only, but that the sustaining power of Spirit is that upon which I rest.

Study—Job 5:21-23 Page 96
Heb. 3:14

Sunday, June Twenty-Second

The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof.

Serve the Lord with gladness: come before His presence with singing.

And ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord God hath blessed thee.

The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.

In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

To him that by wisdom made the heavens * * * that stretched out the earth above the waters: * *

To him that made great lights: The sun to rule by day, the moon and the stars to rule by night. * * *

Who giveth food to all flesh, for his mercy endureth forever.

Make a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name.

For the Lord is good; his mercy endureth to all generations.

Monday, June Twenty-Third

Watchword: **I thankfully accept God's gift of His fulness today.**

We do not intend to limit God's blessing, but if we have any unhappiness, dissatisfaction, pain or lack, it is because we are limiting the Limitless. And so long as we hold the limiting thought, we shall experience limitation. But as soon as we erase thoughts of fear and anxiety, and other thoughts of like character, we see, we feel, we experience God's gifts.

We reap what we sow, as long as we continue sowing. If this were not so, there would seem to be little use of trying to grow. But we see that as soon as we start back to the Father's "house", things change. Experiences are different. At first the change will be in the self, but very soon it can be seen in the outer. No matter what your problem may be, refuse to limit the law to the confines of your old thought.

Suppose you are puzzled or poor. Is God puzzled or poor? Turn your thought completely to God, or Principle; God is your health, and He is not changed because you have made a misstep. God is not poor, because you have squeezed your thought, or dwarfed your outlook. God is the same yesterday, today, and forever. You have been feeling poor; consequently you experience poverty. Just try rejoicing in the opulence of Spirit. And keep it up. Don't measure Spirit by your financial condition. You will feel as though you had wings. The burden is lifted. And as you are true you will find conditions changing in the outer.

Study—Isa. 40:28-31 Page 123
Mark 11:24

Tuesday, June Twenty-Fourth

Watchword: Today I deal with no doubts.

To wonder, to doubt, is to diminish the realization of Power. Lay fast hold on this: I am part of God, as the leaf is part of the tree, as love is part of motherhood, as light is a part of the day, and intelligence is part of Mind. This realization lends wings to my day.

No matter what comes, I am one with the Power to solve any difficulty. I am one with the Intelligence that understands, even the problems that come in the day of every living creature. I am one with the Radiant Wholeness which is the health of every creature.

I turn my back upon any temptation to consider weakness, or defeat. The thing I consider, or entertain, comes into my experience. Therefore my thought is steadfast to Principle. I do not condemn anyone, for that would be entertaining a doubt; on the contrary I affirm and recognize the Christ in everyone, thus keeping my thought positive to good.

If a job appears difficult, I will rejoice in the power to carry it through. To give way to fear of defeat is to invite defeat. "I am the master of my fate; I am the captain of my soul."

On the wings of this realization I mount above any condition.

Study—Isa. 40:28-31 Page 77

Wednesday, June Twenty-Fifth

Watchword: New times bring new opportunities.

This is a new day. Everything is fresh about it. Nothing stale! Another period of God-revelation. Do not carry over into this new day any thought to taint it. Today I am fresh from the hands of God. A new man, a new woman! What if yesterday, or months or years ago there was an experience that I went down under? It is past. Why dwarf today with a memory? Why inhibit my joy in the newness of today with mulling over old griefs, or shames, or disappointments?

"Fresh from the hands of God", set in a "new day", with all the opportunities that are possible with such a "setting", I rejoice in my birthright, inheriting all that the Father hath.

I am so filled with the realization of power to comprehend my privilege that I speak only words of faith and certainty. I purpose that no thought of fear or anxiety shall becloud my vision of Power and Wisdom and Love.

All the mistakes I have made are erased, are in the past, which is gone, I rejoice in the new opportunities that await my recognition and co-operation. This realization lifts me like wings, out of old habits of thought. I refuse to entertain the least hint of fear of failure. "For thou art with me;" and in perfect Wisdom, Power and Joy there can be no failure.

Study—Phil. 3:12-16 **Page 341**

Thursday, June Twenty-Sixth

Watchword: Let not the joy of today pass thee by.

Years ago I thought that I must save enthusiasm, joy, and happiness, and not waste it on the things that come up every day, for if I did, some day there would come a "big thrill", or a wonderful experience into my life, and I would have no faculty left to enjoy it. What a mistake!

Enthusiasm, joy, and happiness are spontaneous and eternal. These are the cause of well-being, and not the result. Since Joy is a faculty or an inherency of God, we cannot "wear it out"; it is here for me to use. As I keep the mental attitude of joy and faith, it is as though I were walking in the middle of the road, and in the sunlight away from the shadows that lurk at either side, because the light does not penetrate.

I must remember that Joy is within me, and not in experience, nor does it come because of things that happen. As I continue in the realization of Joy, experiences will have a different effect, for I shall be consciously in touch with God.

The Joy attitude is that which helps me realize the beauty and loveliness of life and living. It lends "wings" to my efforts; it lightens every load; it brings light to dark places; it penetrates into the hearts of those who do not yet comprehend their birthright; who do not yet know that they are cradled in God, that Principle is within them, and that they can use it at all times.

Remember that joy is a part of your very being.

Study—Isa. 51:11-16
John 15:11

Friday, June Twenty-Seventh

Watchword: God is my strength.

There is no weakness that belongs to me, for God, being eternal, is His own completeness now and forever. Since God is omnipresent, then all that God is, is omnipresent. So God's strength is within me and all about me. I give place to nothing that is not God. We hear people say, "If I could only be delivered from this sickness, or this problem". Since there is no sickness or problem in God, we cannot expect God to deliver us from these. But, we are delivered from weakness by knowing God as our strength. We can be delivered from problems by claiming and consciously accepting God's presence as wisdom and power.

This does not mean that we sit back and mentally claim victory; just say the words over and over. It means to thrill to the realization so that we feel as though we had wings to carry us through. It means to feel the presence so that we laugh at the notion that anything in the outer could keep us from the gladness of the presence.

We are delivered by being sustained by God power, through the problem, until we come out of it victorious through the recognition of our birthright.

When we realize this feeling about the strength and power that is ours as the expressions of God strength and power, we shall rejoice in the opportunities to use it, opportunities to prove the presence, by using God's gifts in us.

Study—Rom. 8:35-39 Page 189

Saturday, June Twenty-Eighth

Watchword: I pray not for an easy job but for one that will demand the exercise of all my power.

What a mistake it is to "loaf" through life. To just "get by" and merely exist. God is the fullness of life, wisdom, love, joy, and power; still unless we make use of these, unless we exercise these inherencies, we do not know the fullness of them.

No athlete rejoices in the strength of his muscles if he uses them only to play croquet, or to saunter along the road. He uses them to call upon all the power he can. And unless he uses them this way he does not "develop" into a runner or a ball player. So it is spiritually. If my work calls for merely merchanical motions, I am developing along only one line. Unless I watch carefully I shall find that I am stagnating along other lines.

The Divine Scientist prays that he will have demands that will make him rejoice in the response of God along more than one line. He exercises his privilege of being a Son of God to become proficient in the ability to make quick, keen, and wise decisions. He exercises his possession of Love at every opportunity, by refusing to say an unkind word, by thinking constructively about his neighbor, no matter if there is a provocation to "rage" at his actions. He exercises his faculty of love by co-operating with his fellow workers for the good of the whole, instead of hanging back, which is the refusal to exercise this love. He learns all there is to know about the department in which he works, and all he can about the business, thus exercising the faculty for Wisdom which is his by right.

Study—I Cor. 12:4-7; Jas. 1:17 Page 71

Sunday, June Twenty-Ninth

There is one God and Father of all, who is above all, through all, and in you all.

He hath made of one blood all nations of men, for to dwell on all the face of the earth.

He is not far from every one of us.

Of a truth I perceive that God is no respecter of persons.

Who maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and the unjust

Every good and every perfect gift is from above, and cometh from the Father of lights.

With whom is no variableness, neither shadow of turning.

Have we not all one Father? Hath not one God created us?

O Thou that hearest prayer, unto thee shall all flesh come.

Every knee shall bow to thee, and every tongue shall confess to God.

Men shall be blessed in him; all nations shall call him blessed.

And I if I be lifted up will draw all men unto me.

There shall be one fold and one shepherd.

There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free, but Christ is all and in all.

For ye are all one in Christ Jesus.

The manifestation of the spirit is given to every man to profit withal.

For God giveth not his spirit by measure.

I came not to judge the world, but to save the world.

SELECTED BIBLE READINGS.

Monday, June Thirtieth

Watchword: When I know that the Source of all my Power and Energy is limitless, I shall not have to reserve any.

How often we hear: "I must reserve my strength for an excessive demand tomorrow."

We have strength and power and energy only as we use it. It can no more be held in reserve than air can be "held in reserve". That which is shut away for future use becomes useless, stale, dead.

The one who is called "strong" is the one who makes intelligent use of strength. The one who meets situations with power is the one who consciously keeps in touch with the Source of power.

Wisdom and energy and power are "an immediate help", are immediately available to the one who keeps his thought true to Principle.

The singer who is truly an artist never gives the impression of using stored energy or power; he lets it use him.

The musician who gives evidence of straining or striving is not yet conscious of Power. Study to "make thyself approved unto God": study, pray until you are radiantly aware of power and energy and wisdom as a very presence within you, and you will realize that God is working through you; that you are truly a "co-worker" with God.

The day will come when we shall be conscious of God as our supply; then we shall not have any fear of being outside, or of having to store up, or reserve our supply.

Study—Phil. 4:4, 6, 7
II Tim. 2:5

Page 108

The Power of United Prayer.

For when two or three are gathered together in my name there am I in the midst of them.''

Matt. 18:20.

THE following is an interesting illustration of how determined will and united prayer demonstrated a marvelous result and also transformation of character. In a Sunday School class of ten young men, there was one whose heart was very sad about his father, a most ungodly and selfish man. The home where love should have reigned supreme became on account of the father's attitude, a place of misery and inharmony almost unbearable, although there was abundance of the world's goods there.

The teacher of the class of young men, himself a young man of about twenty-three, suggested that they unite in prayer three times a day, early in the morning, again at noon, and at six in the evening, asking the Spirit to heal the condition of inharmony existing in that home. The members of the class agreed, and were faithful to the trust. At the end of three weeks the leader and his group went to the home, and asked that they be allowed to hold a time of prayer there. The father admitted them, but refused their request for prayer, replying, "Prayer be d——." He left the house in anger. The mother joined with the boys, and they held their time of prayer, and they continued their hours of prayerful meditation.

Six weeks elapsed. One morning the father called the leader of the group to him. "John, for a long time I have heard a Voice saying, 'Give your life to God', but with my strongest personal will I have rebuffed that Voice, and attempted to deny Spirit entrance to my heart. Early this morning when I was ploughing in the open field with the birds singing and the dew on the grass and flowers, that Voice came again; it has taken possession of me. There in the open on the freshly ploughed earth I fell upon my knees. Words can never describe the benediction I felt. From this time forth my life belongs to God. I have come to bring you first of all this great message."

The two men stood in silence. The younger knew that it was the answer. He returned to tell his comrades that the prayer of faith never fails.

Treatment for Supply.

I AM ONE with the Father. The Father is in me as Life and Intelligence. My life is not limited because its Source is not limited. My intelligence is equal to every demand made upon it. because it is the action of the One Mind, manifesting through me as an individual. I am at this moment in conscious unity with the Eternal Wisdom and the Infinite Power.

The abundance in my Father's House is mine. The storehouse is open. I have only to reach out and receive that which belongs to me by divine right of my birth into the Kingdom of Conscious Knowledge. There are no padlocks on the doors of my Father's House. But though all is mine, it is only as I *will* to receive that I *can* receive. I must not only "ask what I will" but I must will what I ask. I must reach forth and take the thing I need or desire.

Just now I need supply. I need the things that minister to my comfort and welfare on the physical plane. I need money, which is the simple equivalent of all my physical needs.

I am consciousness and therefore a center of attraction for whatever I hold in my thought as a mental image. I see money flowing to me in ample quantity to meet all my needs. I give of my mental stores to others. I render service to mankind. I work with love and in faith to create good and to bestow good, therefore good comes to me. I am a channel for the flow of wealth. It comes to me because I ask it of my Father. I do not have to strive for it. I know that there are secret ways by which it can come to me, ways known to Spirit and through which Spirit shall act. I have a secret source of supply. I have access to a Source of supply that the world knows not of. It is my consciousness of wealth, my feeling of the Abundance of Good. I am grateful for this sense of abundance. I now have the consciousness of money and all it means. And I know that the divine law of correspondence is working to manifest on the physical plane that which I now realize on the spiritual plane. I give thanks for the perfect demonstration. I feel the expansive glow of plenty. "My cup runneth over."

Treatment for Happiness.

By HARVEY HARDMAN.

MY soul is the conscious center of Universal Mind. Therefore I do not have to go outside my own mind to find happiness. I know that happiness is a mental state. Conditions have no power to confer or be the cause of a state of mind. Some people have wealth and power and are unhappy, while others are happy with simple and limited possessions. Therefore I shall seek for happiness in the only place it can be found — in my own soul.

It is only as I recognize my soul as divine, that I shall be able to demonstrate enduring happiness. A divine soul expresses kindness. I shall be kind to all. A divine soul is never critical or fault-finding. I shall be generous in all my thoughts of others. A divine soul will never gossip or spread evil tidings. My tongue shall utter only what is helpful and constructive. A divine soul is always serene. I will not permit any circumstance or condition to annoy, irritate or disturb me. I will live on a mental level above friction. With "the oil of love" I will smooth the waves and still the noise of strife. Though multitudes press upon me, and the shrill voices of hate and anger fill the air with confusion, they shall not enter the Temple of my Soul. I live serene and happy in the contemplation of what is true, beautiful and enduring. Because of this I draw to my side those who are like-minded. I give happiness to others, therefore happiness comes to me. The soul that loveth shall surely live, and I love life, and people, and the wonderful world my Father has made for me to dwell in. I am happy. I am grateful. I am happy this moment, and it shall always be "this moment" of happiness for me.

The Utility of Beauty

By Muriel Strode.

* * *

I have erred so unremittingly in my fallacious conception of utility. I will look upon the rose gardens whose use is beauty. Utilities! Did I not know that roses were of the utilities of life?

I knew that I must plant my fields to save my body, but did I not know that I must plant my rose gardens to save my soul?

Shall I stitch and stitch that my flesh may be covered, and leave no time for the weaving of fabric for my shivering spirit?

Shall I supply the fuel of my flesh, and allow my soul's fires to be extinguished?

Is it more vital that I eat than that I have ecstacy! Shall I not more surely perish from lack of rapture than from lack of bread?

* * *

SILENT HELPERS

* * *

Our group of Silent Helpers devote their time to spiritual healing and treatments for those who request help for financial, domestic, business and other personal problems. They do not see patients personally, but work on the Spiritual Plane, using the Power and Wisdom of Christ according to the Law of Spirit. Hundreds of letters from grateful receivers of this help testify to the wonderful work being done by this devoted group of Healers. Whatever the nature of your problem, they can "speak the Word" that helps and heals.

Contact must be established by request. The Law to which Jesus alluded when He said, "Ask and ye shall receive; knock and it shall be opened unto you", is still a Law and still effective when used with true understanding. Your letter, telegram or telephone message establishes spiritual contact and the devoted Silent Helpers will at once treat to realize the Truth for you. All correspondence and problems held in sacred confidence.

* * *

Address and Day Telephone (9 A. M. to 5 P. M.)
1819 East Fourteenth Avenue
Telephone YOrk 0449-W
Night Telephone KEystone 3881
Address All Correspondence to
DIVINE SCIENCE SILENT HELPERS
Care
COLORADO COLLEGE OF DIVINE SCIENCE
East Fourteenth Avenue and Williams Street
DENVER, COLORADO

Letters of Appreciation
to the
Silent Helpers

Dear Friends of the Healing Department:

I wish to add my testimony to the benefits received from powerful and most effective work in absent healing.

I am like a new man. My practice is increasing each day. Everyone is paying me. I know my success is assured.

Most thankfully yours,
H. L. M.

My Dear Friends:

How can I tell you in words what I feel in my heart for the great healings you have given me. The serious malady of which I wrote you has entirely disappeared, and I am free. The check which I am enclosing can never repay you for the work done, but it is a joy and a privilege to give to such a glorious work as the "Silent Helpers" are doing.

My blessing goes to you always.

E. B. G.

Dear Friends in Truth:

A wonderful demonstration has taken place in answer to your treatments. Our little girl is free after so long a time of suffering. A few evenings ago her nose began bleeding, and all at once the obstruction which physicians had said was polypus, came from her head. Now her head is free and her voice is clear as a bell.

Enclosed you will find a check. This is offered not with the thought of payment for such work as you have done, but with the feeling that it is my privilege and joy to return to you my share in the work that Divine Science is doing for the relief of the world.

Our Publications

Books by Nona L. Brooks

Short Lessons In Divine Science — Paper, 75 cents; Cloth, $1.00; Leather	$2.00
Mysteries — Paper, 80 Cents; Cloth	1.25
Studies In Health	.40
What Is Real and What Illusion	.30
Victory Series — Four Lectures for	.35

Books by Fannie B. James

Truth and Health — Leatner, $6.00; Cloth	2.50
Selected Bible Readings — Paper, .90; Cloth	1.50
Morning Glories	.50
Words Suggesting How to Heal	.75

* * *

Divine Science Bible Text Book — By A. B. Fay, D.S.D.	5.00
Divine Science and Healing, by M. E. Cramer — Cloth, $2.50; Leather	6.00
Studies In Divine Science, by C. L. Baum	1.25
The Journey of Jesus, by Ellen Conger Goodyear	2.00
Edinburgh Lectures on Mental Science — By T. Troward	1.50
Creative Process In the Individual — By T. Troward	1.50
Science of Mind, by Ernest S. Holmes	3.50
The Law of Mind in Action, by F. L. Holmes	2.00
The Divine Art of Living — By Kathleen M. H. Besley	.75
Questions On Truth and Health	.25
All Power Is Given Unto You — By Rev. Charles Schlag	.50
THE DIVINE SCIENCE MONTHLY and DAILY STUDIES, per year	1.50

* * *

Send orders for above to

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue
Denver, Colorado

Registered List of the Colorado College of Divine Science

Brooks, The Rev. Nona L., D.S.D., President The Colorado College of Divine Science. Care of Thomas Cook & Son, Melbourne, Australia.

Bromfield, The Rev. Jessie D., D.S.B., 544 Williams St., Denver.

Bullen, Mrs. H. M., D.S.D., c/o Colorado College of Divine Science, Denver, Colo.

Clark, Mrs. Florrie Beal, D.S.B., 215½ W. 12th St., Oklahoma City, Okla.

Carter, The Rev. E. J., D.S.B., "Sandiacre," Tyndale Park, Herne Bay, England.

Davis, Mrs. Edith A., D.S.B., 1266 Emerson St., Denver, Colo. Practitioner.

Doeserich, The Rev. John, D.S.D., McCullough Bldg., Davenport, Iowa. Teacher and Practitioner.

Downey, Mrs. Eva M., D.S.D., 1530 Grant St., Denver. Teacher and Practitioner.

Duffield, Mrs. Luella A., 1365 Corona St., Denver. Practitioner.

Elliott, The Rev. Ida B., D.S.D., 45 Jerome Ave., Piedmont, Calif. President California College of Divine Science.

Emerson, Mrs. Lillian, D.S.B., 431 23rd St., Denver. Practitioner.

Ernst, Mrs. Helen, D.S.B., 1233 Elizabeth St., Denver. Practitioner.

Fay, The Rev. Ada B., D.S.D., 19 Old Hill Road, Westport, Conn. Teacher.

Galer, The Rev. Agnes J., D.S.B., 501 Taylor St., San Francisco, Calif.

Hanson, Mrs. Hattie, D.S.B., 602 E. 11th Ave., Denver. Practitioner.

Hood, Mrs. Alice Cady, Hotel St. Francis, Denver. Practitioner.

McCorkle, Mrs. Lenore C., D.S.B., 1172 York St., Denver. Practitioner.

Munz, The Rev. Carrie F., D.S.D., 624 Lafayette St., Denver. Teacher and Practitioner.

Nelson, Adeline W., D.S.B., 1561 Colorado Blvd., Denver. Teacher and Practitioner.

Newman, Mrs. Lucile B., 1517 Fargo Ave., Apt. 2E, Chicago, Ill. Practitioner.

Nidy, Mrs. Evelyn Shaw, D.S.B., 1000 Logan St., Denver, Colo. Practitioner.

Palmer, The Rev. Anna L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.

Preston, The Rev. Josephine S., D.S.D., 420 Spruce St., San Diego, Calif. Teacher and Practitioner.

Read, The Rev. Anna Ethelynd, D.S.B., 313 Proffitt Bldg., Centralia, Wash. Teacher and Practitioner.

Ritchie, Frank G. and The Rev. Alice R., D.S.D., 1414 Straus Bldg., 310 So. Michigan Ave., Chicago, Ill.

Root, Mrs. Virginia, D.S.B., 2937 Gaylord St., Denver, Colo. Practitioner.

Sanford, Mrs. Judith Dent, 1331 Gilpin St., Denver, Practitioner.

Siggons, Mrs. Alice Edwards, D.S.B., 2380 N. El Molino Ave., Pasadena, Calif. Practitioner.

Singletary, Miss Dora, D.S.B., 1506 E. 16th Ave., Denver, Colo. Practitioner.

Smith, Mrs. Lutie L., D.S.B., 801 E. 14th Ave., Denver, Colo. Practitioner.

Smith, The Rev. Ruth B., D.S.D., Secretary The Colorado College of Divine Science.

Stark, The Rev. Martha J., D.S.D., 1434 Corona St., Denver, Colo. Teacher and Practitioner.

Tefft, Mrs. A. L., D.S.B., 1776 Ivy St., Denver, Colo. Teacher and Practitioner.

Walsh, Mrs. Louise K., D.S.B., 1526 High St., Denver, Colo. Practitioner.

Wyatt, Lavinia, 2306 N. Highland Ave., Hollywood, Calif. Practitioner.

Registered workers are prepared to give present or absent treatments. Address:

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue, Denver, Colorado

MEDITATIONS

BY

HARVEY HARDMAN

We never hope in vain;
We never work in vain;
We never love in vain;
There is a Law of compensation,
Perfect and immutable as God,
Which renders to every soul its due.

* * *

I have within myself the answer to my problem.

Churches, Colleges and Centers

ADELAIDE, SOUTH AUSTRALIA — The Divine Science Centre, Room 15, A. N. A. Building, Flinders Street.

BELLEVILLE, ILL. — First Divine Science Church, 81 E. Lincoln St., Rev. Emma Stolberg, minister, Residence, 402 W. Cleveland.

CHICAGO, ILLINOIS—Divine Science College of Illinois and First Church of Divine Science, 1414 Straus Building, 310 South Michigan Avenue, Chicago, Illinois. The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie leaders.

DAVENPORT, IOWA — School of Divine Science, McCullough Bldg., The Rev. John Doeserich, minister.

DENVER, COLO. — Colorado College of Divine Science Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.

First Church of Divine Science, 1819 East Fourteenth Ave., Denver, Colo. The Rev. Harvey Hardman, Minister.

EXETER, SOUTH AUSTRALIA—Florence Hinde, Leader Rechabite Hall, Semaphore Road.

LONDON, ENGLAND—Divine Science Fellowship, President, Nona L. Brooks; Chairman, Sophie Nicholls; 41 Oxford St., W. I., London (I. N. T. A. Rooms).

MILWAUKEE, WIS.— First Divine Science Church, 77 18th St. The Rev. Clara B. Letsch, Minister.

NEW JERSEY, EAST ORANGE — The School of Divine Science and Unity, Room 7, 19 Washington St. Mrs. Ferbe G. Burton, Founder and Leader.

NEW YORK, N. Y. — First Divine Science Church, Hotel Biltmore.

OAKLAND, and PIEDMONT, CALIF.—First Divine Science Church and California College of Divine Science, 4 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott President. Reading Room, room 403, 532 16th St.

OKLAHOMA CITY, OKLA. — First Church of Divine Science, Sorosis Club House, 15th and Robinson Sts. Rev. Florrie B. Clark, Minister.

PHILADELPHIA, PA. — Chapel of Trust, Divine Science 1600 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE. — First Divine Science Church, 81 Clay St., near Cor. E. 25th, The Rev. T. M. Minard Minister; Mina Minard, assistant.

PUEBLO, COLO., Leader: Mrs. Charles W. Lee, 1901 Elizabeth St.

SEATTLE, WASH. — Seattle College of Divine Science Mrs. Mary Jennings, 503 University Bldg.

ST. LOUIS, MO.—The Missouri College of Divine Science 3617-19 Wyoming St. Rev. Charles Schlag, President.

ST. LOUIS, MO.—North Side Divine Science Church, 4800- Gano Ave. Rev. Charles Schlag, Pastor.

ST. LOUIS MO. — First Divine Science Church, 3617-1 Wyoming St., Rev. Elizabeth Nordman, Pastor.

DIVINE SCIENCE READING ROOMS

Denver, Colorado

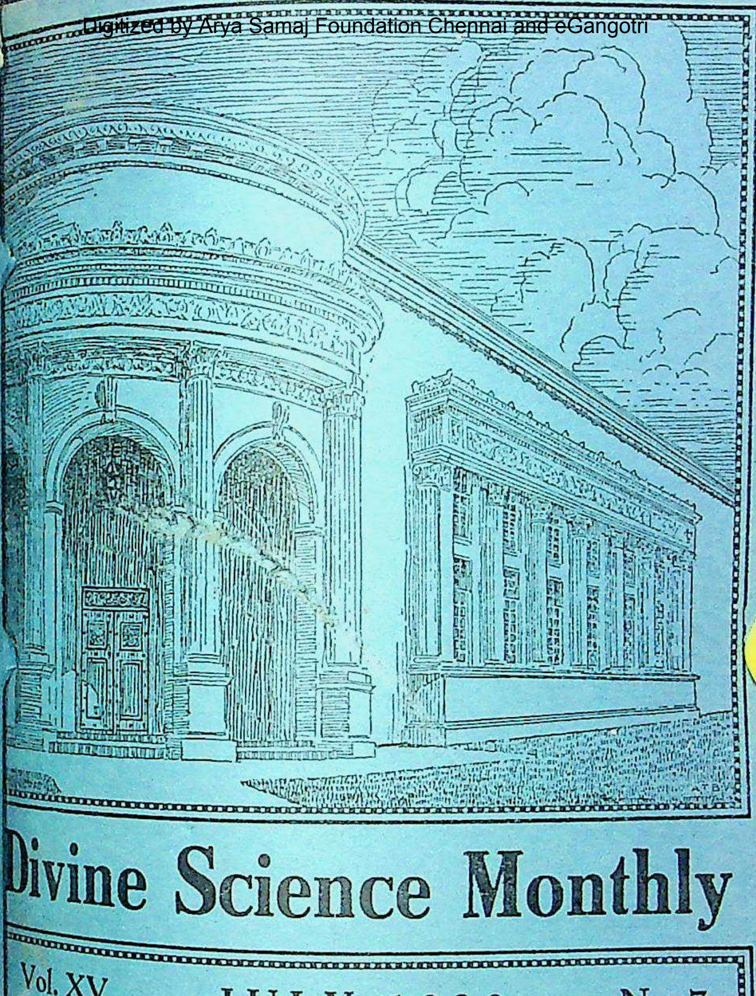
504 California Building
Open from 10 a. m. to
4:30 p. m.

Every day except Monday and Saturday there is a public meeting from 12:10 to 12:50. Every one is invited to these meetings, and you are free to come in at any time, and leave at any time. These meetings are held at this time especially so that those who are down town, employed during the rest of the day, may have a time of Silence, and the opportunity to receive help from the Lesson.

Monday noon lecture in the Ballroom
*of the Albany Hotel by **Mr. Hardman.***
All are welcome.

Every day and every hour,
Father, I breathe in Thy life-giving power—
Power to love,
Power to be pure,
Power to be well,
Power to endure.

Bertha Condé.



Divine Science Monthly

Vol. XV JULY, 1930 No. 7

IN THIS ISSUE

Free, Wide, and Handsome. Part I
By STEWART EDWARD WHITE
The Vagabond Philosopher
Daily Studies in Divine Science

15c per Copy $1.50 per Year

CONTENTS

July, 1930

Page

Free, Wide, and Handsome. Part I.
By Stewart Edward White 1

The Vagabond Philosopher.
By Harvey Hardman 13

Daily Studies. Freedom.
By Ruth B. Smith 17

COPYRIGHTED 1930
BY THE

COLORADO COLLEGE
OF DIVINE SCIENCE
DENVER, COLORADO
NONA L. BROOKS, PRESIDENT
HARVEY HARDMAN, EDITOR
ANNA L. PALMER, ASSOCIATE EDITOR

* * *

PRICE $1.50 A YEAR
15 CENTS A COPY

* * *

Entered as Second Class Matter March 13, 1916, at the Post Office at Denver, Colo., under the Act of March 3, 1879.

"Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918."

Free, Wide, and Handsome

By STEWART EDWARD WHITE.

I HAD progressed as far as the fifth tee when I became aware that I was not alone on the links. This is sufficiently unusual to give me pause, so I do so. This is to say, I paused. For I am not a golfer, and therefore I dislike having anybody on the links with me. Even a caddie. Even my wife. Especially my wife.

I was very much surprised to see this player apparently awaiting me at the fifth tee. I could not see how he could possibly have got that far ahead of me at this time of day. You see, my own habit is not only to start very early, but also to begin at the third tee. The first tee is directly in front of the clubhouse; and the second also is plainly visible to people, mainly women, who have nothing better to do than swig after-lunch coffee on the terrace. But the third tee is nicely situated just behind the blind side of the caddie house. This chap could not have eaten any lunch; or else he had indulged in the reprehensible practice of cutting in ahead.

I lingered on the fourth green as long as I decently could, but there was no budging the fellow. In fact, after I had done my putt over again for the third time, he hailed me.

"Want to go around together?" he called.

"Sure! Delighted!" I called back, as cheerfully as though I meant it. "If you don't mind my being a poor player."

Now, I did not in the least want to go around together. When I go around together I do not en-

Reprinted by permission of the Author,
Stewart Edward White.

joy the links at all. They are very beautiful links. There are rows of tall trees, and the soft round roll of slopes, and long shadows across green turf and a milky, misty light in distances, and remotely glimpsed hills bathed in quiet magic, and flocks of killdeer that rise with cries of marshlands. Lone, far-off green keepers, do grateful buzzy things with lawn mowers, and nearby bumble-bees with wild flowers. It is pleasant to loaf in the presumed direction of the ball, expandedly soaking up these things. One cannot do this when going around together.

However, I was in for it and I might as well make the best of it. He was not a bad-looking chap, tall, middle-aged, of a dark and rather melancholy countenance, but with a human twinkle in his eye.

"My name is Parker," I introduced myself. I'm not much at this game, but if you'll be patient at least it's a fine day."

"It is that. Mine's Thrackleford.

I looked at him again with interest. Thrackleford is not a name one would be likely to forget if once he had seen or heard it, and I had encountered it many times; in fact, as often as I had idly glanced at the club handicap rating posted in the locker-room and caddie house. It stood in a column all by itself, and had stood so for years. I had noticed it first when the chairman had assigned me my handicap, which was — and is — 25.

"But look here," I had expostulated mildly, "I'm just beginning this game — never had a club in my hands before. You ought to do better by me than that. All these other '25' fellows have played a long time, and —"

"Twenty-five is the highest handicap that we give," he interrupted me firmly. "All beginners have to start there."

"But here's the name Thrackleford, marked '35'."

"That," said the chairman grimly, "is different. He's earned his."

Remembering these things, I looked at the man with more interest. I had never seen him before; I had never met anybody who had seen him. As far as any of the friends I had casually asked about him knew, he never played our course. When or how the committee had obtained the information on which it made such positive decision, it alone could have told — and didn't.

"Glad you came along," he greeted me as I drew near. "I don't like to play alone. Isn't often one finds a man loose week-day afternoons."

"I'm a painter," I defended myself. "So, naturally, my job is where I am."

"Lucky boy. Doctor's orders accounts for me. Shoot 'em up."

I shot 'em up, and, being somewhat over-eager as — comparatively, of course — a low handicap man, I topped it.

"Too bad," he observed. "You bent your left elbow and took your club head away from the ball at an angle instead of an arc."

He teed his ball, stepped back from it, stood for just a moment as though in thought, and then, with a loose-muscled, free swing, sent it straight and true an incredible distance down the middle of the fairway. Remembering his handicap, I felt myself permitted to ask him if he could do that right along.

"Pretty regularly," he replied, in a matter-of-fact tone.

It took me two more strokes to place my ball only a little beyond that mammoth drive of his. The fifth hole on our links is the long one, over five hundred yards and up a persistent slope, with undulating ground swells all the way.

Thrackleford took his brassie, again contemplated the ball a brief instant — and again smote it with that same free, loose-jointed swing. It started low along the curve of the slope, then began to rise and kept on rising until personally I lost sight of it against the distant trees.

I trudged on to my own ball, conscious of a little indignation. Thirty-five! How did the committee get that way! This fellow hit them out like a professional!

Under the spur of this indignation — which was after all, only mild, I can get up but an academic interest in such matters — I did pretty well, if I do say it. I was hole high in 5, actual count. Thrackleford's ball lay only twenty yards short of the green. He picked out his mashie, crouched over in the approved attitude, and made his stroke. The ball shot away from the impact, described a rainbow arc completely over the green, and bounced and rolled into the rough beyond. Thrackleford watched it anxiously until it stopped, barely within bounds.

"Well, that's safe, anyway!" he cried exultantly.

"I lifted her all right; but the trouble was I snapped at her just at the last minute. I'm still away."

He left his bag and walked across to where his ball lay. This time it dropped forward about four feet.

"See what I did then?" inquired my opponent with entire good nature. "I peeked. Didn't keep my fool head down."

His third attempt was more successful, and seemed to please him greatly, though the ball was barely on the green, leaving him a thirty-foot putt.

"Look at that!" he cried. "That's the time the little imp did what he was told! Not so worse!"

His exultation seemed to me misapplied. The shot was away short; it had barely hopped on, and from only a few yards; and just before he had accepted two marvelous efforts with complete indifference. But he was very engaging in his enthusiasm. I found myself beginning to like the chap, and to be glad that we happened to be going around together.

Now, I am pretty good with a mashie. It is the only club I am pretty good at. I have discovered that I can think of the ball as something to be scooped away with that implement so that I can see what lies underneath it, and if I can pretend a tremendous interest in what *does* lie underneath it, so that I look eagerly as soon as the ball is out of the way, I can make good shots. It's quite a good scheme. I thought it up myself. So I pretended hard, and did it.

"Gosh, that's a peach!" cried Thrackleford. "I wish I could do that!''

Mighty decent of a fellow who could pull off two like those first ones, especially on top of his subsequent bad luck. I warmed to him still more. Then I looked to see, and found that my ball had come to rest about ten feet from the pin. It always surprises me when this happens, though under my make-believe system it does it quite often.

I can never get a true cause-and-effect feeling out of it. I just do it — that's all.

He prepared very elaborately to putt, extending his elbows at equal and exact angles from his body, like wings, planting his feet at forty-five degrees. Twice he shifted his position slightly before he topped the ball. It missed the cup three feet to the right and overran considerably.

As he was away, he tried again, with the same preliminaries and not dissimilar results; though this time he was inside me somewhat. I made one of my usual approach putts; that is to say, I landed about three feet from the hole, from which distance I have a fair chance, but that is about all. As this brought me in his line, I offered to lift my ball.

"Go ahead and putt her out,'' he waved my offer aside.

I missed, but went down on the next shot; which made me a nine, actual strokes. Pretty good for the long hole! And Thrackleford took two more, which halved it.

"Beats my record for this hole,'' he remarked.

That seemed likely. Mine looked good to me; but must be unusual in the reverse sense to a man who handled his clubs like Thrackleford.

We sauntered over to the next tee. It is silly to take this game seriously, but I found myself childishly elated and correspondingly expansive.

"Don't remember to have seen you about lately," I suggested. I put in the "lately" just to be polite.

"No; this is my first try at the course for a long time. I've been off on one of my exploring expeditions," said he.

That sounded interesting, and I said so.

"What you been exploring this time?" I asked. I put in the "this time" also just to be polite. Evidently he had the habit; but I'd never heard of him.

"Heaven, I suppose it is," said he.

"Where does heaven happen to be?" I laughed. "Must be an attractive county if you call it that!"

"I don't know where it is," he replied, "and I don't know whether it would prove attractive in the usual sense or not. But it was darn interesting, what little I saw of it. It attracted *me*. I wasn't there long enough to find out very much about it."

"But you must know where you were," I insisted.

"I don't know where I was; as a matter of fact, I merely know what I was."

"Yes?" I queried. "What do you mean by that? What were you? Shanghaied?"

"No. Dead," said he.

I looked at him. He was apparently quite serious, but I caught a twinkle in his eye.

"Of course, if you went to heaven," I agreed.

I would as soon fool this way as any other, though the trend of the joke was obscure.

"Your honor," he said.

A dozen more holes merely underscored what the first seemed to have demonstrated. Thrackleford's long game was almost perfect. His wooden shots were marvelous, and invariable. So were his full iron shots. But when he got near the greens, or in any circumstances where he could not take a full swing, he became cramped and uncertain and hopeless. In spite of my usual deficiencies, I managed to pull ahead of him once or twice. It was not that he did not know how, or that he did not try intelligently. He had evidently taken many lessons and read many books, for he analyzed his failures carefully, and told me the why of them very completely. I remarked on his knowledge of the game.

"Oh, I can tell you what to do," he laughed, "if you don't pay any attention to me, doing it."

"I wish you'd tell me the trick of those long shots of yours, then," I rejoined. "If I could ever get off one of them — let alone a dozen, as you have to-day — I'd tie a pink ribbon on the club I did it with and hang it on the wall!"

"I don't know . . ." he answered vaguely. "You just step up and hit it, without bothering too much about it — sort of free, wide, and handsome."

"But do you —"

"I'd like to tell you," he interrupted, "but I don't know; and I don't dare to think about it or try to analyze it, because I'm afraid if I did I'd lose it. I don't *know* how I do it; I just *feel* how I do it."

"Well, where did you learn?" I persisted.

"I got the feeling that time I was dead," concluded Thrackleford.

"That's the second time you've said that," I pointed out a little irritably, my ball having plopped into that idiotic sand trap on the sixteenth fairway. "Would you mind telling me what you mean?"

"What I say. I was dead for about two hours. It wasn't really long enough to do much."

I glanced at him sharply. Sure enough he was laughing at me, but I realized at once that his laughter was directed only at my bewilderment. When he caught my eye he made a suggestive gesture toward his own forehead.

"Coo-coo! Nobody home, eh? Well, I was dead all right. Dead as a mackerel, for about two hours."

"How do you know you were dead? You couldn't have been really dead. Catalepsy — trance —"

"Well, of course I don't know what you call dead. But I have the word of experts that I was dead by all known tests. Also, I know it myself. And the other fellows told me so, too."

"Other fellows?"

"Yes. Over There. Where I went — wherever that is."

"You remember what happened to you?"

"Perfectly."

"And you mean to tell me you learned — you mean to say they play golf —"

"No, no! Of course not! All I said was that I learned the *feeling* of how it is to be free, wide, and handsome sometimes. That's different.

We had stopped in the middle of the fairway. I am afraid I was a little goggle-eyed, not only at the extraordinary nature of these statements, but even more at the good-humored, matter-of-fact, commonplace conviction with which Thrackleford proffered them. He seemed not only to believe thoroughly what he was saying, but he also spoke exactly as he might have spoken of any of his experiences in any of the strange countries, which he, presumably, had explored.

"Do you mind—that is to say, would it be painful—" I ventured.

He threw back his head and laughed.

"To tell you about it? Not at all! Why should it be? There's nothing disgraceful about dying, is there?"

"But to recall painful—"

"It wasn't painful at all," he interrupted. "Why in blazes should it be? Perfectly natural function. Everybody's doing it—or going to."

"Tell me," I begged, "from the beginning. This is the most interesting thing I ever heard." You see, I was beginning to believe the man *had* died; such was the effect of his personality.

"I'll do my best; but it's difficult to tell. I was pretty ill before I died, and things about me go somewhat vague and unreal. I suppose I was half dozing, and partly delirious perhaps. I'd slip in and out of focus, as it were. Sometimes I'd se myself and the bed and the room and the people clearly enough; then again I'd sort of drop into an inner reverie inside myself. Not asleep exactly, nor yet awake. You'll get much the same thing sitting in front of a warm fire after a hearty dinner."

"I think I get that," I assented. "Go on."

"Now, here's a funny one: I don't know if you'll get this: You know these pictures sent by radio? They are all made up of a lot of separate dots, you know. If you enlarged the thing enough, you'd almost lose the picture, wouldn't you? And you'd have a collection of dots with a lot of space between them. Well, that's how I seemed to myself.

"I could contract myself, bring all the dots close together, and there I'd be, solid as a brick church, lying in bed; and I could expand myself until the dots got separated so far that there were mostly spaces between them. And when I did that my body in the bed got very vague to me, because the dots were so far apart they didn't make a picture; and I—the consciousness of me—was somehow the thing in the spaces that held the dots together at all. I found it quite amusing contracting and expanding like that."

"Delirium," said I.

"That's what I thought at the time. Probably it was. Anyway, that's the picture I got. Then I began to think about it. I began to wonder whether I held the dots together, or whether the dots held me together; and I got so interested that I thought

I'd try to find out. You see, I wasn't the dots: I—the essence of me, the consciousness of me—was the spaces between the dots, holding them together. I thought to myself, 'I wonder if I can get away from these dots?' So I tried it; and I could. I must say I was a little scared. That body made of dots was a good, solid container. When I left its shelter, it occurred to me that I might evaporate into universal substance, like letting a gas out of a bottle. I didn't; but I certainly was worried for fear I'd burst out somewhere. I felt awfully thin-skinned!"

He laughed contagiously.

"Then I heard someone say— No; I didn't hear it, I got the *impression* of somebody saying, 'There, he's quite successfully dead,' and I thought to myself that it wasn't much of an operation after all."

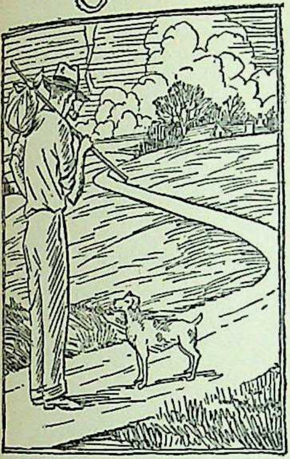
"Didn't you suffer any?" I asked.

"Not a bit; that's the funny part of it. Doc Carpenter, in his cheerful fashion, told me afterward that I had 'died hard.' I didn't know it; it was a very pleasurable sort of expansion, the way you feel when you step outdoors on a fine morning, only more so. The way I figure it is that I, the real Me, had got out of reach, where nerves and things couldn't report to me."

"Where were you? What did you see? What was it like?" I asked eagerly. By now I was at least temporarily under an Ancient Mariner spell and was accepting all this at its face value.

(To be concluded in August Issue.)

The Vagabond Philosopher



Keep Step With Life.

By
HARVEY HARDMAN

There is in nature a principle of rhythmic vibration. All natural sounds follow the law of cadence. The waves, the wind, the rolling rhythm of thunder, the songs of birds, are all musical. Even the seemingly harsh sounds of certain fowls and animals, when analysed, are found to accord with the laws of music.

In the world of form, the presence of this principle is even more striking. The blade of grass, the flower, the leaf of a tree, all forms in the plant world are beautiful without exception, and the tiniest blossom reveals the most perfect design. And in the use of color in nature, the Perfect Artist follows the law of rhythm, for nature's colors never clash. The Supreme Architect is also the Divine Musician and Artist.

Nature keeps step with the Song of Life. It is only man that loses step with the Eternal Procession of Life as it moves to the Music of God.

The other day, as I sat at meat in a certain restaurant, the proprietor came and sat down at my table to converse with me. He began to criticize the government of the City, and of the Country; to explain the wrongs and injustices of our political and economic system. In his mind the politicians are crooks. The Government is subservient to Capital; the Courts corrupt. He pointed out that a great many restaurants in our city are on the verge of bankruptcy. To him it is plain that business is being ruined by the great corporations, and everything is going to the bow-wows — fast. The man had simply lost step with life, and was beating a harsh tattoo upon the shield of time.

I said to him: My friend, no wonder you are disturbed over the condition of your business. If you keep on with this jangle of criticism, you will soon have no business to worry about. No doubt there is some truth in what you say. The world is far from perfect, and the administration of our public affairs shows that there is room for improvement, either in our institutions, or in those who govern them. But destructive criticism will not help in bringing about a new order. Moreover, the practice of looking at the present defects will be reflected in your life and business.

Get in step with life! March to the music of your highest thought! In your own work and associations, you can express the principles of truth, justice, beauty and human service. "And what doth the Law require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Maintain a constructive thought and attitude toward the world, and the world will look with favor upon you. Do this, and you will aid in bringing about a better order.

> The Kingdom of Heaven must first be formed as an ideal in the soul of man, before it can become manifest as institution in the world of affairs.

Keeping in step with life, does not require that one should be indifferent to the problems of the Age. Nor does it imply a weak and spineless consent to the hideous wrongs in the world. But no one ever yet solved a problem by contemplating the errors that are made in the process of its solution. The problem is solved by studying the principle of truth or right involved, and applying it to the matter in hand. The construction engineer never loses sight of the stern but beautiful ethics of the level, the plumb-line and the square. The mathematics of resistance to stress is no less real, no less true to him, than the laws of design, and the principle of balanced spatial relations. It is only by observing these eternal laws of construction that he is able to invest mass with Beauty.

Keeping step means maintaining a balanced and rhythmic *thought* in relation to the movement of mass. It is not difficult to keep step when you are alone. The mass is the world of affairs, and the human figures upon the stage of life. Shall we jostle and shove and interfere with the Play, and with the onward march of our fellows? Or shall we balance our thought and keep step with life? We *must* live in relation to these huge and ever moving forces. There is no escape except in a monastery or a nunnery or a cave in the hills. And even there the shadow of the old self would follow us. We are faced with the necessity of adjustment. We must either keep step or encounter the inconvenience and irritation of discord and confusion. Which shall it be? Inharmony is the absence of rhythm. Nature shows us the way, for in all her vast domain, the principle of harmony and beauty prevails. In color and form; in sound and motion; in the adaptation of means to ends.

The Principle of Spiritual Science gives the true answer to this problem. To the man in business, it says, Keep your thought attuned to joyous and constructive activity. Serve your fellow man with wholehearted enthusiasm. Give your best and the best will come back to you. Visualize you business as you want it to be. Picture in your mind the ideal you wish to see made manifest on the outward plane. Be cheerful. Be hopeful. Be courteous, considerate, thoughtful. Your mental attitude will reflect itself in all your business contacts and activities.

You cannot keep step with life if your thought is out of tune with mankind. Nor can you be in tune with the Infinite, while your mind is full of jangle and discord toward the finite. The Song of Life that is the Sacred Hum of the Universe, is the Eternal Music to which we can march in joyous triumph to that sublime destiny which is the goal of all the Sons and Daughters of God.

Tuesday, July First

Watchword: **Choose ye this day whom ye shall serve: the Christ Consciousness or the physical.**

What do we mean by "freedom?" Is it not deliverance from pain, sorrow, weakness, poverty, loneliness, hunger (physical or "heart"), shame, ignominy?

It means escape from these negative conditions into a state of health, strength, wisdom, opulence, companionship, and power.

How did these negative conditions get such a grip upon us?

We have given more interest to the appearance side of things than to the Principle side.

We know that we are expressions of the activity of Principle, or of God-life.

The "appearance side" or what is called the physical is a department of the One Mind. It is a condition, or a stratum, a part of the whole, and not the whole itself. Freedom means unconditioned, unmodified.

We want to outgrow the hypnotism that the physical is the whole, the main part. As we grow in understanding, we look at the physical in its true sense, and arise out of the dream of sense (which is physical) into a realization of Wholeness, which is unconditioned, unmodified, unlimited.

And how shall we attain this Freedom? By study, by meditation, by consecration. By thinking in terms of Mind, not intellect. We think by means of intellect. By reminding ourselves over and over, that I AM is unlimited. Bondage is limitation. Slavery and bondage function on the grosser planes, the planes of the physical, and the human mind. Arise from the dream of sense.

Study—Romans 8th Chapter Pages 113, 193

Wednesday, July Second

Watchword: Every experience has hidden within it that which makes for gladness and freedom.

How often we hear people say, "Had it not been for that experience I would never have known this blessing, or the ability to bear, or something that means blessing." These experiences bring out abilities or genius that was not known before.

We learn that someone has cared for us silently, but when the time of need comes, he steps forward with expressions that are helpful, and that show an interest in us.

Through the loss of a position unawakened abilities may be brought to the surface. A failure may stir and stimulate us to attain a success not dreamed of before. So let us not set aside some experiences as those which cut us off from joy and freedom. Let us accept their challenge, and work to "come up higher," to come out stronger and better for the hard work required to "make good."

The Father is never afar off. Principle is never withdrawn; opportunity is always awaiting recognition.

Let us ask ourselves, "What is hidden in this experience?" In the face of a mental blow let us say with Job, "Though He slay me, yet will I trust him." God is not changed by conditions. And as we stand true to Principle, we shall see the way to turn the condition into an advantage. The same Power that has carried us thus far will carry us through the hardship, if we will only actively trust, and co-operate with It.

Study—I Cor. 10:13
James 1:12

Page 83

Thursday, July Third

Watchword: Be still and know.

God-Spirit rules in me this day.

Putting aside all sense of limitation, all sense of separation from my good, from The Good, I turn to this Spirit-within, trusting it, rejoicing in it, giving it freedom through all my body. A clear, definite, and pure realization of the Spirit within, will allow healing to take place in the body. It is the Spirit that heals; human will does not do it.

After you have felt the peace and glory which comes with the realization of "Christ-in-you," realize it for your affairs, for your home, for your associates, for your church, for your school, for the whole community.

This is God's day. Consecrating my realization to this, I go about my work with a clear awareness of the presence of power to carry it through joyfully and well.

From this realization of Christ in me, I find that my friends are transformed in my thought. I find that Christ is at the heart of every man and every woman. Finding Christ in everyone I meet, I find truly that "common days are holy," for at every turn I meet Christ.

Infinite Spirit, Almighty Power, I thank Thee for this realization of Thy nearness. I know that to know Thee aright is life and peace. I know that in Thee is all power and might. I know that Thou art the health of my body and my affairs. I know that Thou art the Life and wisdom in all mankind. And this is Life eternal.

Study—Rom. 8:11 Page 87
Col. 1:26, 27

Friday, July Fourth

Watchword: "God giveth the increase."

If a singer is perfectly obedient to the laws of voice-production, when he has trained his throat, tongue, lungs, body-position, and musical sense faithfully, and has done everything so that the tone is given free outlet, does he have to wonder if the tone is going to be pleasing? Not at all. He has really put himself out of the way, and let the air passing across his vocal chords produce a musical note. The singer did not actually make the tone; it is the forcing of air across these strings in his throat that produces the song.

So it is in all our activity. We need not wonder what the result will be when we have done our part. For instance: if there has been a violent misunderstanding between two persons, whether between friends, employer and employee, or in the family, do *your* part. Work mentally to put out of your thought all animosity, all feeling of "getting even," all hatred, all sense of unfairness. Work until you feel absolutely friendly toward that person. Work to be more effective in your duties. Let the God-ness of yourself manifest in every association, especially among those who are not connected with the misunderstanding. Work until the God-man is being revealed persistently and consistently. And it is inevitable that your habitual thought and action will bear fruit. You may be promoted; you may find a new business association. The old feelings of animosity will die out. "In due time you will reap if you faint not."

The only thing that can be increased is the thoughts you think, and the feelings you have; therefore "be ever mindful."

Study—I Cor. 3:4-9 Page 114

Saturday, July Fifth

Watchword: "Not my will but thine be done."

What is God's will? It is not that one should do this, and another go there; it is not that one should have to suffer and another have all joy. It is that God be made manifest in the world. And on the earth plane, it must be done through man. This is the dominion which is vested in humanity. It needs "humanness" to translate Spirit into terms of the earth-plane.

In your particular place the Father has need of you so that He may be revealed humanly. It is God's will to move forward, to unfold into the earth plane. And this is being done "on earth as it is in heaven;" in the earth plane, as it is in the spirit plane. It is as inevitable that God shall be made manifest, that Principle shall be revealed as that a stone dropped from the top of a building shall strike the ground below. That is the law. And it is the Law that integrity, love, harmony, understanding shall become familiar to us, for these are the human results of the recognition of God-will. This result means freedom from the bondage resulting from trying to block the will of God, from trying to divert the omnipresence of Principle to personal advantage.

God-will is the demonstration of Spirit in human experience. God-will never "punishes," for there is no such factor in Spirit; we punish ourselves by resisting our own good. We have thought that we know better what to do, and what is our good. God-will is that we shall so realize the presence of God-power, love, joy, wisdom and activity that it shall be revealed to the world without distortion of any kind.

Study—Luke 12th chapter Page 119
Romans 12th chapter

Sunday, July Sixth

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.

But let him that glorifieth glory in this, that he understandeth and knoweth me, that I am the Lord that exerciseth loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.

And ye shall know the truth and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered him, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

And the servant abideth in the house forever: but the Son abideth ever.

If the son therefore shall make you free, ye shall be free indeed.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

* * * **He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.**

Monday, July Seventh

Watchword: **"Resist not evil."**

To resist a thing is to give it power over you, for you have made it real to yourself. We do not wish to "give life" to a thing which we call evil, and we do that by resisting it. Resistance in this meaning is like fighting.

In the spiritual sense it is to shut a thing out by simply refusing to give it place in your thought. This is the way of freedom; the other is the way of bondage. If the temptation comes to get angry, turn away mentally, and replace the belligerent thought with thanksgiving for the Spirit of God which is the Life of God in you.

In this attitude of mind you do not have a mental surface of being on the defensive, or of feeling resistant. Being steadfast to Principle will often heal conditions that in the old way of thinking would have stirred thoughts of revolt.

Spiritual non-resistance does not make a doormat of you. It is the most constructive attitude you can have. For you are rejoicing in the sense of Power, and Wisdom and Love, or "Immanuel," God with us. In this way "God goeth before and maketh the way perfect." This spiritually non-resistant attitude is the most constructive attitude you can have. It is putting aside personal will, that the God-will may be done. It is the recognition of the presence of Principle everywhere. In this true non-resistance is freedom from sense of fear, evil, and separation.

Study—Matt. 5:39, and then the whole chapter — Page 91

Tuesday, July Eighth

Watchword: I purpose that Christ shall be the rule of my days.

In time of stress I shall turn to my rule, Christ; to Christ the Spirit of God which is the cause and purpose of my being. To Christ, the unseen cause of all good and harmony. In time of extra demand I shall turn to Christ within, the source of strength and wisdom. If I am tempted to be anxious, I turn quickly to Christ within, that which "compasseth me about" with power and love. If I feel sick, I shall turn to Christ within, as the harmony of my life, the center, around which all activity should circle. Becoming "centered" again, the sense of uncenteredness fades away, and I am healed. All inharmony is a sign that I have wandered away from this Center, which is Christ.

Should a sense of poverty threaten to overcome me, I turn to Christ within, who is the key to the Kingdom, in which there is "all that the Father hath," which, through Christ is given to me. But it is not given in money; it is given in wisdom and conviction. Through humanness the Spirit of Opulence becomes human richness.

In time of loneliness I turn to the Christ within, and find that my nature is love. Letting this love (conscious unity) radiate into my world; letting this love shine on every one I meet, whether I am acquainted with him or not, I shall find that I develop a happiness which is not limited by any condition. All sense of loneliness disappears.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

Study—Phil. 4:19
Col. 1:26, 27

Page 45

Wednesday, July Ninth

Watchword: Through the realization that my life is God-life, I am freed from limitations of bondage to reports of the senses.

The only limitation upon Life is the limitation we put upon It. Through the clear realization of the limitless potentiality of Life, I experience joy and strength and power. There is one life, which is God's activity. As I realize definitely, continuously, and thankfully that this Life is perfect, full and free, I do not hamper it by negative impressions.

I know that no one can keep my thought clear save myself, so I see that no one else is responsible for my experiences or problems, and that no one can actually lift me out of any negative situation except myself. Therefore I purpose to "keep my windows open to Jerusalem." I purpose to be steadfast in my practice of rejoicing in my Sonship, and in turning often to the Christ within, through which the Father manifests life and power and joy and wisdom. We do not have to go afar off for this perfect gift for it is "closer than breathing, nearer than hands and feet." Freedom from bondage of loneliness! Freedom from sordidness! Freedom from ignorance! All in my own hands, all "up to me."

"In my Father's house are many mansions." In the omnipresence of Principle is every possibility. By steadfastly keeping my thinking true, I shall "tune in" to the level of joy and power, which will manifest in my life as peace, power, and plenty.

Study—Rev. 21:5-8 Page 124
Rev. 22:17

Thursday, July Tenth

Watchword: Ye must be born again.

Since the outer is the result of the inner, it is the inner that must be born again. And what is the "inner?" Is it not our method of thinking? And what is the change necessary? First of all: be steadfast in realizing that Mind, the organ of which is the brain, is Cause. Thinking is the action of Mind.

Let us ask ourselves: What action am I setting up in Mind? How and to what effect am I using Mind? Do we go back to this "inner," to Mind, to God, when happiness or sorrow are our experience? Or do we think of the experience as the source of the joy or consternation? We shall never rectify mistakes, never overcome error, by working on the outside as the source of the difficulty. This is the way mankind has done through the ages. This habit has been his bondage.

Mind is the substance of our thinking, and fills the patterns of our thinking, or our use of it. How foolish to make kindergarten use of this Substance when we have come to the place of manhood and womanhood. Why hold thoughts of anxiety, fretfulness, and inharmony, when it takes much less effort to realize the beauty and harmony of God, which is being brought into our experience, as we are willing that it shall come; as we keep our realization of our sonship clear. The negative thoughts are but foolish use of Infinite Mind which is "passing through" Its organ, brain, to be stamped with the pattern of our recognition of it.

The new realization is the birth into freedom.

Study—I Cor. 12:7-12 Page 73

Friday, July Eleventh

Watchword: "The Son of God is endowed with power from on high."

This power is released into one's life by "consciousness," not by talking about it, or verbally declaring it.

Work to *know* thyself approved of God.

Consciousness is much deeper than mere thought. Thinking may be about a certain condition, or a person, or about desire; consciousness is knowing together with that which brings forth everything; it is being one with the Infinite. This means work; it means consecration; it means steadfastness; it means stripping one's self of all thought of limitation. It means constant vigilance. It also means standing porter at the door of thought. For "Our God is a jealous God." We cannot use some of God-power to be untrue, to fear conditions, if we purpose to let the Christ be revealed in peace, and love, and plenty in the world, or in the visible. We have to learn to be one-minded. We have received the fullness of the Spirit; we live, move, and have our being in this Infinite and Eternal Power and Wisdom and Love. And as "Sons" we are to translate this birthright into the world, or into the visible. In this respect we are "His agents." We know that all satisfaction is within God; within that which has been given to us. We do not have to work to gain our inheritance; we have to work to translate it into the human plane, into the world.

Through consciousness of the Infinite Spirit, "We think God's thoughts after Him," and realize the Power that is ours.

Study—II Cor. 5:17-21 Page 109

Saturday, July Twelfth

Watchword: Within me is the power to develop into the full consciousness of my Christhood.

"God breathes into man the breath of life, and he is living soul." Soul is the transforming medium between the invisible and the visible, between Spirit and matter. And the sustaining power, the life of Soul, is God. Through soul, God sustains man, and manifests the things that are "soul convictions." First, Spirit, God; second, soul, or feeling nature; third, body or manifestation.

Solomon is made to say "As he thinketh in his heart, so is he." He meant that the strong convictions of an individual become his experiences. In the larger light we say, what you feel very deeply and consistently and persistently will be brought to pass by the embodying or creative power which is sustaining you. We thus see that we can determine what we shall have embodied in our experience.

"God if thou thinkest God, and dust if thou thinkest dust."

Freedom or bondage is according to our own determination. Love, faith, optimism, understanding, build for freedom. Practice any one of these persistently, no matter what the outer experience may be, and we shall find that appearances change. We shall find more evidences of the presence of good and harmony. Each one has to do this for himself.

"This is always the law of the individual. He must seek his own, find himself, take up his bed and walk." THOMAS MASSON in *Ascensions*.

Study—Rom. 1:16, 17
Jas. 2:12-20
Page 113

Sunday, July Thirteenth

* * Ye have been called unto liberty; only use not liberty for an occasion to the flesh,

But by love serve one another.

For all the law is fulfilled in one word, even this; Thou shalt love thy neighbor as thyself.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

*** * If ye be led of the Spirit, ye are not under the law.**

Now the works of the flesh are manifold, which are these; * * * Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past. * * *

*** * * In times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.**

I therefore * * * beseech you that you walk worthy of the vocation wherewith ye are called,

With all lowliness and meekness, * * forbearing one another in love;

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling;

One Lord, one faith, one baptism.

One God and Father of all, who is above all, and through all, and in all.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Monday, July Fourteenth

Watchword: I will not bind myself or anyone by any experience.

Watch yourself when a report comes of some person's mistake; of an action that is perhaps unworthy of him. Watch your reaction to a mistake of your own. Do you immediately, in either case, rejoice that this individual is bigger than any mistake he makes? To do this means freedom for yourself, because to limit anyone is to limit yourself toward that one, which in the end means that for the time I have lost the sense of the Omnipresence of God.

Back of the action is the actor, the Son of God, receiving of the Father's fullness. We all forget that at times, but as students of Divine Science we should not forget. Remember what Jesus said to the woman who is reported to have committed the mistake which to the people of that time should be punished by stoning. "Neither do I condemn thee." How often we bind ourselves by condemning others; by limiting them to a mistake they have made; by thinking of them always in terms of the mistake.

Henceforth I think in terms of the Spirit, in terms of Principle. I remind myself that no action is eternal, and consequently see how foolish it is to hide eternal verities by any action.

Study—II Cor. 5:16-19 Page 171

Tuesday, July Fifteenth

Watchword: I am greater than my fears, for I conceive them.

How mighty man is in truth! He it is that chooses and decides his own destiny. True, he does not realize his power; he does not realize the necessity, the responsibility, that goes with his humanness. He has thought of himself as one of the least expressions, with the same birthright as the animal or plant, surrounded with forces of which he is ignorant. Whereas humanness in reality is that which has been given dominion over all conditions, all forces, all possibilities; in short man is the arbiter of his own destiny.

Man is finding that he is the master of his fate, the captain of his own soul. There is one place to work toward freedom, and this is in the realm that differentiates the human being from the animal, in his use of mind power. This ability to think is his scepter of power. As he uses this scepter he determines the general tenor of life. If he makes negative use of his power, Mind-substance fills these negations, and there is brought forth the visible after its kind. If he makes positive constructive use of his birthright, Mind-substance fills that use, but just as readily It fills the negative use. For substance is impersonal and no respecter of persons or patterns made by those persons.

Since I am endowed with power, I declare for freedom from negation. I purpose that my thoughts shall be Christ-like, loving, constructive, understanding and broad.

Study—Zech. 1:3-6 Page 113
Mal. 4:2

Wednesday, July Sixteenth

Watchword: "I will look unto the hills from whence cometh my help."

I will look away from the ordinary levels of sense experience to the "heights" of consciousness within myself. These heights are the intelligence levels, the power levels, the joy levels, the love levels. Of course the words levels and heights are used figuratively, for all that I am, is power and joy and wisdom and love.

I am higher; I try harder to make use of my greater possibilities, possibilities that are ready for my comprehension and exercise. These higher levels lift me above the level where lesser powers hamper and bind me; bind me to mediocrity, bind me to inertia, ineffectiveness. On the higher level, in the higher consciousness, or the consciousness of the higher I am freed from the bondage of the animal level.

Since the power of the higher possibility to which I can rise is in me as a potential, I consecrate myself to it. It is not a vapory dream; it is the most effectual, the most dynamic thing in the world. The way to practice the use of it is to do every duty better than you ever did it before, and to make that your rule. To finish every duty in the very best possible manner. Nothing dangling. No loose ends. In this way steady growth is assured.

Study—Psalm 121 Page 71

Thursday, July Seventeenth

Watchword: **Where two or three are gathered together in my name, there am I in the midst.**

This cannot mean "gathered together" for an hour or two, but where there is a cementing of consciousness. Such a "cementing" that there is only one thought, one aim, one project, and that there is realization of the Gift-of-God along a certain line, until the realization is objectified. Freedom from the bondage of negation is attained in this way. It may be worked out with one, instead of two or three, as that one is above temptation of disappointment, impatience, and restlessness.

The "I" in the statement is "Christ," the divine principle of man. Through this divine principle man enters into consciousness with God, Principle, the wholeness of all things, the perfect intelligence and power.

Keeping one's thought steadfast to this Christ, frees one from any personal responsibility, except this steadfastness. And being "in Christ," means being a "new creature." It means freedom from all the old thoughts and conditions.

Therefore keep the Christ-principle the motive behind all your thinking. Let that be the power behind every word, every act, every decision. Let your words and acts be such as to reveal Christ to your world. So thinking, so acting, so moving, you will bring Christ to earth again, to the visible world. And "the end of the world" will be when Christ is revealed in every thought and action, from the simplest to the greatest.

Study—Col. 1:26, 27 Page 145
Col. 3:4

Friday, July Eighteenth

Watchword: "Stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."

"God" is the religious term for universal Principle. "Christ" is the term for Principle individualized. Thus, wherever we contact an individual, we contact the principle of God individualized. Christ is the divine plan of man, the image and likeness of God. In Christ, we are free indeed.

It is only as we forget what we are that we feel hampered or bound. For in Christ we are made alive: then in Christ there is no death. From God, through Christ, we receive our strength, our power, our nature, our wisdom. This is the only way we can receive, for Christ is Principle. In Principle, there is no "un-principle," and Principle, or God, is all, is omnipresent.

Thus we can see that no bondage can come from the Father; then, should we feel bound, it is because we are "off the track;" we have been thinking that something other than God is our source.

Let us turn, once and for all time to our eternal freedom, Christ within. Think of it not as form, not as a Teacher in the past, but as the very spirit of freedom, of power and wisdom, which is translated into the supply for our daily needs by means of soul or feeling.

Father within, we thank Thee that Thou art the fulness of all we need. We need joy, power, wisdom and supply. We know that thou hearest us always, for thou art the Self of each of us. We do not take on a bondage of anxiety or fear, but keep our thought steadfastly on the truth of thy Eternal presence.

Study—II Cor. 3:12, 18 Page 208
I John 4:11-21

Saturday, July Nineteenth

Watchword: **I have perfect freedom in God, and have no fear, for in Him I live, move and have my being.**

As I keep my realization of my birthright very clear, no anxiety can have place in my thought. Even a shadow of fear means that I have forgotten, if only for a moment, that my life, my body, my affairs are all GOD.

Keeping my realization clear, I am consciously "blended" with the Infinite Mind, and Its Will. For Its Will is Its Self manifesting or pushing out into manifestation. I am "tuned in" to the living source of my good, and I consciously draw upon it for wisdom and power.

Feeling my oneness with It, I find God in all people. This calls out the best in them, and I find them all friendly. If not at first, they will become friendly as I persist in my realization. This is my part. I have nothing to do with their reaction. The action of Principle will take care of that.

As I keep my consciousness clear, I am making use of my highest faculties, my highest talents, or making use of my talents in the most constructive way. It is only as I forget all this that I drop back to a lower level of manifestation, contact lower levels of life in others, and feel a sense of bondage or depression. I purpose then, that I shall keep my joy in truth clear, vital, and dynamic; that I shall not limit its manifestation to myself by becoming careless; that I shall refuse admission to all thoughts of limitation.

The eternal truth is more powerful than any thought of weakness I might harbor.

Study—James, 1st chapter Page 119

Sunday, July Twentieth

Is not this the fast that I have choosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke!

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

And if thou draw forth thy soul to the hungry, and satisfy the afflicted soul;

Then shall thy light rise in obscurity, and thy darkness be as the noonday;

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones:

And thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that * * * be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in.

I will bring the blind by a way that they knew not;

I will lead them in paths that they have not known.

Monday, July Twenty-First

Watchword: Father, enlarge Thou me in understanding, for in the way of understanding there is freedom.

What is the source of Understanding? Principle, which is the scientific term; God, which is the religious term.

Where is Understanding? Wherever Principle or God is. Where is God? Everywhere. Then Understanding is everywhere. How shall I find it? By practicing the understanding which I do know. How can I practice understanding? By claiming its presence everywhere!

To explain: Suppose there has been a misunderstanding between you and a friend, and you want very much to have it cleared away. In your silent time, pray for understanding, and remember "When ye pray *believe* that ye have received, and ye *shall* receive." So accept understanding with a thankful heart. *You have received it,* for it is a part of God, and God is bringing you forth, and so you are a manifestation of God-understanding. Then mentally rejoice in your friend; love that friend and be thankful for the fact of understanding. Then appreciate your comrade, and mentally praise his good qualities. See how many splendid things you can remember about him. Forgive utterly anything that has been said, and this means to forget the unpleasant things too. Do this until you feel a joy within yourself.

Understanding is part of the birthright of your friend also. And in recognizing it you are bringing it to his attention also. You are freeing him as well as yourself from a bondage of ignorance.

Study—James 1:5-8 Page 40
James 3:11-18

Tuesday, July Twenty-Second

Watchword: "The best place to succeed is where you are and with what you have."

Charles Schwab.

The position you occupy, whether in the home, the field, the office or the shop, in society or the school-room is, in a way, the fruit of your thoughts. That is: your position is the culmination of the *kind* of thoughts you have held. And your thoughts are the *way* you have used *Mind.*

The way of growth, the way of success, is the path of freedom — freedom from worry about the position, and freedom in *using* Mind in the most constructive way. The fact that you have fitted yourself, consciously or unconsciously for the position you now hold shows that you have *used* Mind, *used* Intelligence along those lines, and that you can call yourself equipped, or bound, by habits that go with that position. *Use those habits* as stepping stones into success.

The very highest position calls for determination, consecration, industry, intelligence, wisdom. But so does the simplest position. To change positions simply means that you have demands for the same faculties toward different ends. It means exercising the same faculties with new tools.

Man is equipped with all he needs; he is given a field in which to exercise his equipment, *in order that he may manifest his equipment in the world of things. The consistent use of the equipment* with which he is endowed means growth, means development, means success, *means freedom.*

Study—I Cor. 2:12, 16 Page 176

Wednesday, July Twenty-Third

Watchword: "To know God aright" is health and freedom.

Ice cannot continue to manifest when it is brought into proximity with fire. Bondage and freedom cannot exist together, or as one. So sickness cannot function in the consciousness of health.

How can we attain this consciousness? Refuse to *think* sickness. Turn your thoughts *persistently* to freedom from disease. Say, and *mean* "I have nothing to do with the bondage of sickness." Work persistently to *feel* the joy of health.

A worker was attacked suddenly with the "flu." Did she feel sorry for herself, and let her thought run out into anxiety about her work, and about what people would say and so on? *She did not.*

She said over and over, and felt what she said, "Father I thank Thee that Thou art my health *now.*" Hundreds of times she said it. And why so many times? *To lift herself out of the realm of sickness.* To rise above the thought. Sickness cannot manifest in God-Consciousness, or Consciousness-of-God, any more than ice can remain ice when put into the fire. *The form is changed.* The form of sickness, which is merely the manifestation of twisted thinking, changes when brought into Consciousness-of-God.

Father we thank Thee that we are learning the *way of healing*, the way of health-freedom. It is only as we let ourselves slump into less-than-man habits that we manifest less-than-health manifestation.

I purpose to keep my thinking *up* in the realm of freedom.

Study—Prov. 4:20-27 Page 77

Thursday, July Twenty-Fourth

Watchword: How we betray the Christ of ourselves, how we "mire" ourselves in difficulties of our own making, instead of standing up "free with the freedom with which Christ hath made us free."

Instead of keeping the "upper hand" we let gusts of fear throttle us. We let fear of poverty, fear of pain, fear of loneliness, fear of defeat, completely hide the Master within. The only way we can be free is to *rise above our old thoughts.* Henceforth I know no man (not even myself) after the flesh. Henceforth I do not think in terms of fear or defeat.

What did Napoleon say when he was told of the severity of winter in the Alps. He said, "There are no Alps." There is nothing that is greater than He that is in me. For this "He that is in me," is nothing less than the Christ, the perfect example in minature of Principle, of God.

It is God that fights the battles, when I know my oneness with Him. It is God within me that heals my diseases when I know my oneness with Him. It is God that shows me the way, when I know my oneness with Him. It is God that giveth me power to get wealth when I know my oneness with Him. It is God as Man, as my *self,* that strengthens me, that guides me *as I am true to myself.*

Study—II Tim. 1:7 Page 192

Friday, July Twenty-Fifth

Watchword: I make my decisions from **SELF** rather than from self.

The God man is clothed with flesh; he is throwing off the trammels of flesh and manifesting on the earth plane through flesh. Flesh need not be a limitation any more than the walls of a building need limit the occupant. As the dweller in a house develops and his needs change, he builds other houses that come nearer to meeting his need. He does not limit his development by the old house.

So I, keeping my realization of myself as a God-man, re-build the "old house" of flesh (as well as of brick and mortar) to *be a fitting instrument* through which to manifest my*self*. I can do this only as I am constant and instant in realization. I must *never* think of myself as bound by conditions. God is not mocked; God is not bound, and I am a God-child. And since I am a God-child, my words are given form; they "come to pass." But "They that worship Him, must worship Him in spirit." That is I must realize God, or co-operate with God in terms of Spirit, rather than in terms of flesh: I must *know*, I must "pray" for spiritual gifts, or pray for gifts in spiritual realization. I do not pray for *things*, for they belong to the "self." I pray for realization of Truth, for the consciousness of my God-self, for the spirit of co-operation with the God-man in those I meet; these are spiritual, and related to the *self*.

The degree of my realization is the amount of Spirit, which manifesting through my "needs," gives them "form." Praying for "things," is as bad as building bricks without straw.

Study—Gal. chapter 5 Page 190

Saturday, July Twenty-Sixth

Watchword: I take charge of myself this day.

I have no demands to meet except those that are in my own world; that are of my own making.

What a mistake to *look outside of ourselves* for the solution or even for the cause of conditions. But we think "If this were different, or if I had a different kind of work, or if my neighbor were moved," all would be well; whereas the reason for every condition I find, is in my own mental world.

As I learn to "take charge;" as I learn to act like the president of my thought realm, I actually take charge of outer conditions.

How can I marshal my forces? What are my forces? What is my birthright? Since I am "a child of God," I inherit from God what It (He) is. Then I inherit wisdom, power, understanding, life. There is no weakness in this. These are my forces.

How shall I "marshal" these forces, how use them to advantage? By letting no thought contrary to these forces occupy my thought for a moment. No successful general weakens his plan for success by fearing failure.

I have nothing to do with negative thoughts. I keep my thoughts and action related to Principle, God, *in my own life*. Conditions are but stimulants, and not deterrents; they hold secondary place, not primary.

I do not weaken my joy in my use of power by feeling fearful or resistant. My work is the opportunity to use the power I *know*. But the place to work for more power is *within*. Day by day as I grow in the knowledge of the God-Self I shall have more and more opportunity to use this knowledge. Conditions will change, but I shall always have new things to prove.

Sunday, July Twenty-Seventh

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given unto him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed.

For let not that man think that he shall receive anything of the Lord.

A double minded man is unstable in all his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth any man:

For every man is tempted, when he is drawn away of his own lust, and enticed.

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Do not err, my beloved brethren.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Be ye doers of the word, and not hearers only, deceive your own selves.

If any man among you seem to be religious, and bridleth not his tongue, and deceiveth his own heart, this man's religion is in vain.

Monday, July Twenty-Eighth

Watchword: Putting Principle into practice brings freedom.

Principle or God is the eternal truth of the universe and all that is manifest. In reality this is the beginning of everything; but man, the highest manifestation of this Principle, forgets his Source, the Father, and makes deductions and forms conclusions from other sources than the real one, and accordingly makes a great deal of trouble for himself. This trouble which he makes for himself forms the bonds from which he wishes to be freed.

How can he free himself?

By turning again and again to the Principle, to God within. In God there is no sickness; it is only in our thought of separation from the Father. In Eternal Law there is no turmoil. Principle is the unlimited supply. The Principle of mathematics is never exhausted, no matter how many problems are worked, no matter how many figures are used. This is a lesson that must be learned in order to bring realization.

No matter what the condition which disturbs is, remember that it is only the externalization of your own fears and animosities. Your habit of thinking is always made manifest to the physical senses. That is the reason for thinking that Principle may be translated from the Spirit plane into the earth plane. Learn to practice that which you wish brought into your experience, and you will find that you have all the Principle pushing into your world. There is nothing mighty enough to prevent you from having the experience of joy and satisfaction, when you are true, not for a day, but when you make Principle, your habit of thinking.

Study—Matt. 16:18, 19 Page 155

Tuesday, July Twenty-Ninth

Watchword: Within me is the Intelligence to meet any emergency.

What do we generally do when an emergency arises? Run to someone for advice, get "all excited," feel that the bottom has dropped out of everything, rail at fate, or blame everyone within sight and hearing.

What *should* we do? Remind ourselves quickly that we are the Spirit of God brought to the sense-conscious plane. Our bodies and our affairs are the visible manifestation of our degree of consciousness of the eternal Principle.

What is back of me, pushing into the visible? God, Principle, Infinite Spirit. And what is the reason that some of us have difficult experiences? We do not see God aright; we see Him through our opinions and beliefs.

Do not wait for an emergency. Each morning, and several times a day, turn with gladness from the outer to That Which is bringing you and your thoughts into manifestation. That is infinite and limitless Intelligence, Power, and Wisdom. In It there is no ignorance, no weakness, nor disturbance. These are all on the plane of limitation. Saturate your thought with the wonder of Its presence within you. Keep this realization clear all through the day, and you will not become fearful about any conditions that arise. This Intelligence is greater than any demand you can make upon it. It is not diminished by your use of it. It is the "same yesterday, today and forever."

Put your personality out of the way, with its opinions about conditions, and trust the Intelligence to meet the emergency through you.

Study—I John 4:4, 17 Page 148

Wednesday, July Thirtieth

Watchword: See the real man and woman in everyone you meet.

It is this *real* person that everyone is trying to manifest, and we make such ludicrous attempts. Sometimes we even forget that there is a *real one*, and act only from the surface.

What is this *real one?*

It is of God, it is the image and likeness, it is Christ.

Because of It we can act intelligently; we have power and love. Without It we should be animals still. It is *this* that sets men apart from the rest of creation. Recognize this fact *always*. This that we see and work with is simply the instrument through which this *real man* works; or by means of this "instrument" (the body) *man* puts love into the world, uses power and strength. The body is like a set of tools which man uses to give *himself* to the world.

Why do we have automobiles? To translate motion and comfort into the human plane. Why do we have "work?" In order that we may manifest some of this "I-Am-ness" into the visible.

Why do we have fathers and mothers? So that love and wisdom and protection and creativeness may be translated into our lives. Fatherhood and Motherhood are the *means* by which the *reality* is made manifest, just as the electric light cord is the means by which electricity is changed into light.

Seeing this *real* man and woman, means that you connect with love and wisdom and power through every one.

Study—II Cor. Chapter 5 Page 220
especially verses 16 and 19

Thursday, July Thirst-First

Watchword: Freedom comes through mastery.

So long as we feel bound we are restless, because we are here to grow, to develop, to become masters. And we cannot become masters by side-stepping, or by running away. Mastery comes through standing up to conditions and working *consciously* with the God-power until the problem is met.

And when is it met? When you can laugh at the situation, laugh at the old thought of fear or anxiety or bondage that you had. When this time comes you are *master* over the condition, and can with ease administer power and wisdom and loving-kindness.

Mastery is the attainment of conscious power; it is the realization of your oneness with Principle. It is a comparatively easy thing to be intellectually aware of the fact that you are the Son of God, but to *act the part* is entirely different. To attain mastery means being unmoved in difficult situations. It means *feeling* perfectly loving when "others despitefully use you and persecute you." It does not mean cringing or whining, but consciously triumphing over the temptation to weep and wail. Think, study, work to *know* your oneness with Power, your unity with Spirit, so that you will know that Principle works through you to meet any condition. Having attained mastery nothing in heaven or earth, or in the waters under the earth can bind you, for you will be conscious of *infinite* knowledge, *infinite* power, *infinite,* limitless Being.

Study—II Cor. 3:17 Page 123
James 1:25

NOTES
ON
Local and Field Activities

(We shall be glad to publish brief communications from groups in the Field, with regard to important activities. "Boil it down.")

* * *

Hon. James A. Edgerton, for many years President of the I. N. T. A., Author, and nationally known lecturer on religious and philosophical subjects, will occupy the pulpit of the First Divine Science Church of Denver during July and August while the Minister is on vacation.

* * *

Dr. Nona L. Brooks is now lecturing and teaching in Melbourne, Australia. She is finding her work and associations in the metropolis of the antipodes most interesting and enjoyable and finds the people deeply interested in the great message of Divine Science.

* * *

President Lorenzo B. Elliott, of the I. N. T. A., in a letter bubbling with his usual enthusiasm, states that the prospects for a wonderful time and a big attendance at the Congress to be held in San Francisco the last week in June, are excellent. Hearty good wishes to you, Mr. Elliott, and our fellows of the I. N. T. A.

* * *

Miss Betty I. Miller, who has a very successful Center in Pueblo, Colorado, was recently ordained into the ministry of Divine Science at the annual meeting of the graduates of the Colorado College of Divine Science in Denver. Reverend Miller is planning to conduct a Class in Divine Science Fundamentals in Colorado Springs in the near future.

Temple College
(Formerly College of Metaphysics)
CINCINNATI, OHIO

Prepares Leaders, Lecturers, Healers and Teachers. Degrees of Bachelor, Master and Doctor of Metaphysics. (B.M. M.M. D.M.)

Bible Study, Public Speaking, Healing, Psychology, Philosophy, Comparative Religions and other Truth subjects taught by a faculty of ten instructors.

Fourth year opens October 6th. Entire expenses for 32 weeks including board, room, tuition and books need not exceed $700.00.

For further information, write to Dean Harry Grannison Hill, New Thought Temple, Cincinnati, Ohio.

"Let your best be for your friend.
If he must know the ebb of your tide, let him know also its flood.
For what is your friend that you should seek him with your hours to kill?
Seek him also with hours to live.
For it is his to fill your need, but not your emptiness.
And in the sweetness of friendship let there be laughter, and sharing of pleasures.
For in the dew of little things the heart finds its morning, and is refreshed."

The Prophet.

SILENT HELPERS

Our group of Silent Helpers devote their time to spiritual healing and treatments for those who request help for financial, domestic, business and other personal problems. They do not see patients personally, but work on the Spiritual Plane, using the Power and Wisdom of Christ according to the Law of Spirit. Hundreds of letters from grateful receivers of this help testify to the wonderful work being done by this devoted group of Healers. Whatever the nature of your problem, they can "speak the Word" that helps and heals.

Contact must be established by request. The Law to which Jesus alluded when He said, "Ask and ye shall receive; knock and it shall be opened unto you", is still a Law and still effective when used with true understanding. Your letter, telegram or telephone message establishes spiritual contact and the devoted Silent Helpers will at once treat to realize the Truth for you. All correspondence and problems held in sacred confidence.

Address and Day Telephone (9 A. M. to 5 P. M.)
1819 East Fourteenth Avenue
Telephone YOrk 0449-W
Night Telephone KEystone 3881
Address All Correspondence to
DIVINE SCIENCE SILENT HELPERS
Care
COLORADO COLLEGE OF DIVINE SCIENCE
East Fourteenth Avenue and Williams Street
DENVER, COLORADO

She Trusted the Law of Life.

THROUGH the long precious years of his boyhood, a mother ever walked and talked with her boy. She prayed for him, and with him. She rejoiced with him and wept with him. The time came when the boy became a man, and while there still was need for mother, mother was not enough. She recognized and appreciated this, but felt not the least resistance, for it was only natural that her boy should have attained manhood with a feeling of independence. Often she stood aside and saw him do things for which he must suffer but said nothing, for she trusted the Law of Life. She lived so near to him that she knew when he was puzzled; she felt his bewilderment; she sensed his hiding things from her. These were all sacred to the man, and again mother was silent.

During all these years, daily, hourly, she said to his soul, "I trust the Law of Life in you. The same life that unfolded you under my heart, that carried you through babyhood, through boyhood and into young manhood is within you, unfolding you, revealing you to yourself.

Years passed. He left the University and went to distant fields. Still she unswervingly trusted the Law of Life in him.

After his own little son came, the mother visited him in his home. One day when the bond of love and unity was felt very strongly by both he said, "Mother, during that period when I must have been a great trial to you, you used to look at me with such a look in your eyes, it did something to me. What was it you thought?" The mother replied, "Son, I thought, I trust the Law of Life in you. I knew my trust must be in something bigger than in either of us and this bigger thing was the Law of Life."

Her son looked at her; his eyes filled with tears. He dropped on his knees, threw his arms about her and with his head in her lap said — and this was her reward — "Oh mother, you don't know what you did for me."

* * *

"Who learns and learns,
But acts not what he knows,
Is one who ploughs and ploughs
But never sows."

* *

"Our sole privilege is to struggle toward that which appears to us best, and to remain heroically persuaded that no part of what we do within those confines can ever be wholly lost." — MATERLINCK.

Our Publications

* * *

Books by Nona L. Brooks

Short Lessons In Divine Science — Paper, 75 cents; Cloth, $1.00; Leather	$2.00
Mysteries — Paper, 80 Cents; Cloth	1.25
Studies In Health	.40
What Is Real and What Illusion	.30
Victory Series — Four Lectures for	.35

Books by Fannie B. James

Truth and Health — Leather, $6.00; Cloth	2.50
Selected Bible Readings — Paper, .90; Cloth	1.50
Morning Glories	.50
Words Suggesting How to Heal — Paper, 40c; Cloth	.75

* * *

Divine Science Bible Text Book — By A. B. Fay, D.S.D.	5.00
Divine Science and Healing, by M. E. Cramer — Cloth, $2.50; Leather	6.00
Studies In Divine Science, by C. L. Baum	1.25
The Journey of Jesus, by Ellen Conger Goodyear	2.00
Edinburgh Lectures on Mental Science — By T. Troward	1.50
Creative Process In the Individual — By T. Troward	1.50
Science of Mind, by Ernest S. Holmes	3.50
The Law of Mind in Action, by F. L. Holmes	2.00
The Divine Art of Living — By Kathleen M. H. Besley	.75
Questions On Truth and Health	.25
All Power Is Given Unto You — By Rev. Charles Schlag	.50
THE DIVINE SCIENCE MONTHLY and DAILY STUDIES, per year	1.50

* * *

Send orders for above to

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue
Denver, Colorado

Registered List of the Colorado College of Divine Science

Brooks, The Rev. Nona L., D.S.D., President The Colorado College of Divine Science. Care of Thomas Cook & Son, Melbourne, Australia.

Bromfield, The Rev. Jessie D., D.S.B., 544 Williams St., Denver.

Bullen, Mrs. H. M., D.S.D., c/o Colorado College of Divine Science, Denver, Colo.

Clark, Mrs. Florrie Beal, D.S.B., 215½ W. 12th St., Oklahoma City, Okla.

Carter, The Rev. E. J., D.S.B., "Sandiacre," Tyndale Park, Herne Bay, England.

Davis, Mrs. Edith A., D.S.B., 1266 Emerson St., Denver, Colo. Practitioner.

Doeserich, The Rev. John, D.S.D., McCullough Bldg., Davenport, Iowa. Teacher and Practitioner.

Downey, Mrs. Eva M., D.S.D., 1530 Grant St., Denver, Teacher and Practitioner.

Duffield, Mrs. Luella A., 1365 Corona St., Denver. Practitioner.

Elliott, The Rev. Ida B., D.S.D., 45 Jerome Ave., Piedmont, Calif. President California College of Divine Science.

Emerson, Mrs. Lillian, D.S.B., 431 23rd St., Denver. Practitioner.

Ernst, Mrs. Helen, D.S.B., 1233 Elizabeth St., Denver. Practitioner.

Fay, The Rev. Ada B., D.S.D. Abroad.

Galer, The Rev. Agnes J., D.S.B., 501 Taylor St., San Francisco, Calif.

Hanson, Mrs. Hattie, D.S.B., 602 E. 11th Ave., Denver. Practitioner.

Hardman, The Rev. Harvey, D.S.D.

Hood, Mrs. Alice Cady, Hotel St. Francis, Denver. Practitioner.

McCorkle, Mrs. Lenore C., D.S.B., 1172 York St., Denver. Practitioner.

Munz, The Rev. Carrie F., D.S.D., 624 Lafayette St., Denver. Teacher and Practitioner.

Nelson, Adeline W., D.S.B., 1561 Colorado Blvd., Denver. Teacher and Practitioner.

Newman, Mrs. Lucile B., 1517 Fargo Ave., Apt. 3E, Chicago, Ill. Practitioner.

Nidy, Mrs. Evelyn Shaw, D.S.B., 1000 Logan St., Denver, Colo. Practitioner.

Palmer, The Rev. Anna L., D.S.D., 1250 Ogden St., Denver. Teacher and Practitioner.

Preston, The Rev. Josephine S., D.S.D., 420 Spruce St., San Diego, Calif. Teacher and Practitioner.

Read, **The Rev. Anna Ethelynd, D.S.B.,** 313 Proffitt Bldg., Centralia, Wash. Teacher and Practitioner.

Ritchie, **Frank G. and The Rev. Alice R., D.S.D.,** 1414 Straus Bldg., 310 So. Michigan Ave., Chicago, Ill.

Root, **Mrs. Virginia, D.S.B.,** 1407 Humboldt St., Denver, Colo. Practitioner.

Sanford, **Mrs. Judith Dent,** 1331 Gilpin St., Denver, Practitioner.

Siggons, **Mrs. Alice Edwards, D.S.B.,** 2380 N. El Molino Ave., Pasadena, Calif. Practitioner.

Singletary, **Miss Dora, D.S.B.,** 1506 E. 16th Ave., Denver, Colo. Practitioner.

Smith, **The Rev. Ruth B., D.S.D.,** Secretary The Colorado College of Divine Science.

Stark, **The Rev. Martha J., D.S.D.,** 1434 Corona St., Denver, Colo. Teacher and Practitioner.

Tefft, **Mrs. A. L., D.S.B.,** 1776 Ivy St., Denver, Colo. Teacher and Practitioner.

Walsh, **Mrs. Louise K., D.S.B.,** 1526 High St., Denver, Colo. Practitioner.

Wyatt, **Lavinia,** 2306 N. Highland Ave., Hollywood, Calif. Practitioner.

Registered workers are prepared to give present or absent treatments. Address:

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue, Denver, Colorado

The Happy Companion

My cup runneth over with gladness,
And my life is full to the brim,
There's no room left for sadness,
So long as I walk with Him.

HARVEY HARDMAN.

Churches, Colleges and Centers

ADELAIDE, SOUTH AUSTRALIA — The Divine Science Centre, Room 15, A. N. A. Building, Flinders Street.

BELLEVILLE, ILL. — First Divine Science Church, 811 E. Lincoln St., Rev. Emma Stolberg, minister, Residence, 402 W. Cleveland.

CHICAGO, ILLINOIS—Divine Science College of Illinois and First Church of Divine Science, 1414 Straus Building, 310 South Michigan Avenue, Chicago, Illinois. The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.

DAVENPORT, IOWA — School of Divine Science, McCullough Bldg., The Rev. John Doeserich, minister.

DENVER, COLO. — Colorado College of Divine Science, Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.

First Church of Divine Science, 1819 East Fourteenth Ave., Denver, Colo. The Rev. Harvey Hardman, D.S.D., Minister.

EXETER, SOUTH AUSTRALIA—Florence Hinde, Leader. Rechabite Hall, Semaphore Road.

LONDON, ENGLAND—Divine Science Fellowship, President, Nona L. Brooks; Chairman, Sophie Nicholls; 419 Oxford St., W. I., London (I. N. T. A. Rooms).

MILWAUKEE, WIS.— First Divine Science Church, 771 18th St. The Rev. Clara B. Letsch, Minister.

NEW JERSEY, EAST ORANGE — The School of Divine Science and Unity, Room 7, 19 Washington St. Mrs. Ferbe G. Burton, Founder and Leader.

NEW YORK, N. Y. — First Divine Science Church, Hotel Biltmore.

OAKLAND, and PIEDMONT, CALIF.— First Divine Science Church and California College of Divine Science, 43 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, room 403, 532 16th St.

OKLAHOMA CITY, OKLA. — First Church of Divine Science, Sorosis Club House, 15th and Robinson Sts. Rev. Florrie B. Clark, Minister.

PHILADELPHIA, PA. — Chapel of Truth, Divine Science, 1600 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE. — First Divine Science Church, 816 Clay St., near Cor. E. 25th, The Rev. T. M. Minard, Minister; Mina Minard, assistant.

PUEBLO, COLO., Leader: Mrs. Charles W. Lee, 1901 Elizabeth St.

SEATTLE, WASH. — Seattle College of Divine Science, Mrs. Mary Jennings, 503 University Bldg.

ST. LOUIS, MO.—The Missouri College of Divine Science, 3617-19 Wyoming St. Rev. Charles Schlag, President.

ST. LOUIS, MO.—North Side Divine Science Church, 4800-8 Gano Ave. Rev. Charles Schlag, Pastor.

ST. LOUIS MO. — First Divine Science Church, 3617-19 Wyoming St., Rev. Elizabeth Nordman, Pastor.

DIVINE SCIENCE READING ROOMS

Denver, Colorado

504 California Building
Open from 10 a. m. to 4:30 p. m.

Every day except Saturday there is a public meeting from 12:10 to 12:50. Every one is invited to these meetings, and you are free to come in at any time, and leave at any time. These meetings are held at this time especially so that those who are down town, employed during the rest of the day, may have a time of Silence, and the opportunity to receive help from the Lesson.

Occasionally we read a story that grips us. You will find

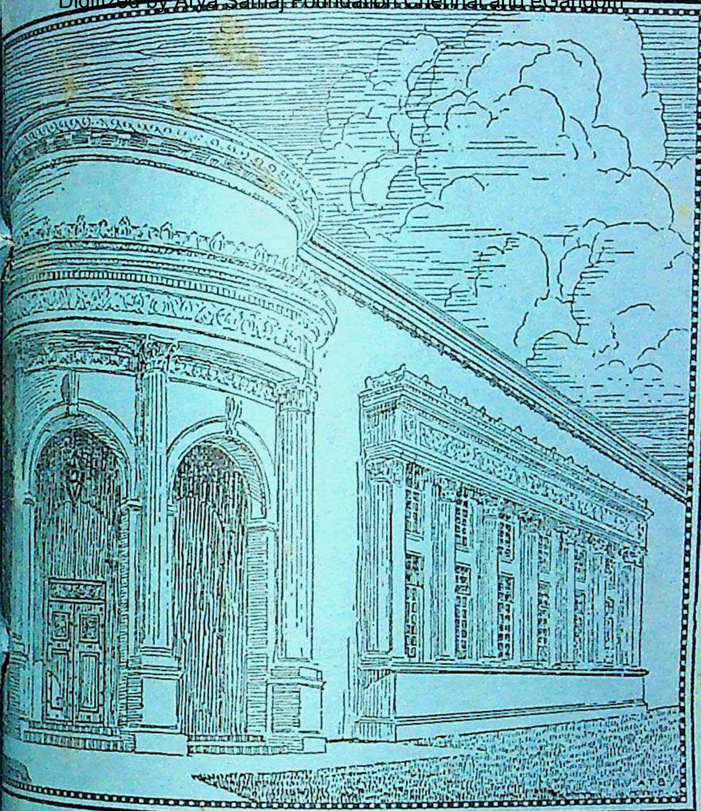
Free, Wide, and Handsome

By Stewart Edward White

which begins in this issue of

THE DIVINE SCIENCE MONTHLY

that kind of story. He tells in the most fascinating manner, and with the utmost fidelity to the logic of experience *what happened to a man who was for two hours "out of the body" — dead by all physical tests*. Read it, and tell us what you think of it. — The Editor.



Divine Science Monthly

Vol. XV SEPTEMBER, 1930 No. 9

IN THIS ISSUE

The Word of God
By HARVEY HARDMAN
The Vagabond Philosopher
Daily Studies in Divine Science

15c. per Copy
$1.50 per Year

CONTENTS

September, 1930

The Word of God. Page
By Harvey Hardman 1

The Vagabond Philosopher.
By Harvey Hardman 10

Daily Studies. The Way of Healing.
By Ruth B. Smith 16

Page references throughout the Daily Studies are to the College Text Book — **Truth and Health.**

COPYRIGHTED 1930
BY THE

COLORADO COLLEGE
OF DIVINE SCIENCE
DENVER, COLORADO
NONA L. BROOKS, PRESIDENT
HARVEY HARDMAN, EDITOR
ANNA L. PALMER, ASSOCIATE EDITOR

PRICE $1.50 A YEAR
FOREIGN $1.65
15 CENTS A COPY

Entered as Second Class Matter March 13, 1916, at the Post Office at Denver, Colo., under the Act of March 3, 1879.

"Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918."

LIBRARY

The Word of God.

By Harvey Hardman.

WORDS are the symbols of ideas, and of things, laws and principles. Certain words convey an exact meaning, and present a definite image to the mind, because there is no comparative to qualify the things for which they stand. If we speak of the Sun, everyone will know we mean Solaris, for all other suns in space are to us but stars. But if we speak of a chair or a tree or a house, each person will, if he is accustomed to visualizing the thing for which the word stands, see the kind of chair, tree or house, which has for him the strongest emotional and psychological correspondence. In other words the thing most vitalized in his subconscious mind by personal experience.

If anyone should refer in your presence to *The Word of God,* the chances are a thousand to one that you would think of the Hebrew Scriptures. If the equivalent phrase were used in the presence of a Mohammetan, he would think of the Koran. Of course if you are a devout Christian, you regard the Mohammetan as a heathen who ought to be converted to your religion — the only true Faith — and his Bible as a compilation of gross and unworthy ideas and ideals of God. What he thinks of you and your Bible would require stronger terms to describe.

The fact is that the phrase *The Word of God,* means different things to different peoples, according to their faiths and conceptions of God, but to all it means a book, compiled by the hand of man.

For there is no people in the world so far as we know or history records, who have now or have ever had, a universal conception of the *Word of God*. A few individuals and certain philosophers have entertained the heavenly vision, but no nation or considerable group of people has done so.

We believe the soul of man has evolved to a level where the consciousness and mental vision of vast numbers can perceive and receive a new and universal conception of the Word of God. Those who accept it and organize themselves to give it currency as a new ideal of religious thought, will form the nucleus of a vital and very powerful religion in the modern world. The spiritual soil of America at least, has been fertilized and prepared to receive this new Seed of Truth, through the immense development of the natural sciences. Unless some huge convulsion in our social and political order, like a revolution or another Great War takes place within the next ten years, the closer union of science and religion will result in the foundation of a truly universal religion, based upon the new conception of *The Word of God*. By a universal religion, we mean one that will derive its authority, not from the symbols of thought expressed in any sacred Book, but from universal and changeless Laws. Such, for instance, as is illustrated by the principles of Geometry, which are of the same significance in all languages, because they deal with an order of reality that is fixed in all its properties, and can be demonstrated with unvarying precision anywhere on the planet when the proper rules are employed.

The Realities of the spiritual world are not less capable of demonstration than are the laws of the physical world. The symbols of mathematics and chemistry and other natural sciences, are not artificial marks capable of various interpretation. They indicate certain changeless properties of matter and spatial relations between physical bodies and the elements that compose them. In other words, the symbols are integrated in reality.

These symbols of science, taken collectively, constitute The Word of God with reference to the physical world. The objection may be made, that the symbols of science change as new discoveries are made. The symbols change to accommodate the larger extension of principle, and only because the old rules are found inadequate to express the wider generalization. Herein lies the wisdom of science. It has no closed books. They are undergoing constant revision to meet the requirements of expanding knowledge. For science to stop growing would mean the beginning of its retrogression. It would mean, in short, that the human intellect, satisfied with its achievements, had become too lazy and absorbed in pleasure, to continue its daring exploration of the unknown. Modern science is making huge strides because the seekers of truth in that field are men of courage and imagination and devote themselves with tireless effort to new problems as they arise. They are true Priests of God, and the greatest of them stand in spiritual humility in the presence of the mighty Laws and Forces with which they deal. They see the living Word of God acting through eternal Laws.

Compare the attitude of the so-called science of Theology. It accepts a closed Book, which it calls the Word of God. It spends its time, not in seeking the larger vision of Truth, but in endeavoring to justify ancient creeds in the face of new knowledge and a new universe. It still has its heresy trials for those who speak out boldly in the new tongue of science. It continues a hypocritical allegiance to dogmas that are absurdly out of harmony with modern thought and demonstrated facts, as in Biology and Evolution and Geology. It is bound hand, foot and mind by tradition. Its methods of investigation are not designed to discover truth, but to buttress institutionalized religion. It spends millions of dollars annually to make the Bible a best seller, but not one cent for experimental work in new fields of investigation. Its boldest attempt toward scaling the heights of modern thought is in a more active social program to relieve the symptoms, but not to remove the cause of poverty. It will even introduce the "movie" in order to stem the ebbing tide of human interest in the old order of discredited ideas about God and life and destiny. It has lost touch with the spirit of the great Seers and Thinkers and Prophets whose vision, independence and power made possible their Bible or Word of God. The Bible reveals the upward movement of the soul of the Hebrew people toward a higher and more universal ideal of God and religion, but Theology would have mankind believe the summit of evolution toward Infinite Truth was attained two thousand years ago and that further progress is impossible. With none of the bitterness and hatred that Jesus expressed when he hurled his awful invectives and satire against the priests and scribes and pharisees of his time, we yet challenge with all the ardor of a new vision, the conventional and static religion of our times. Humanity is awake and eager for the march to new and diviner ideals. Its soul and imagination is stirred by the vast vision of science as it sweeps the far horizon of a new and grander universe. It is ready to lay aside the swaddling clothes of outgrown dogmas and traditions, and put on the new Garment of the Eternal and Living Christ. But before it can do so there must be a new statement of Truth in terms compatible with modern knowledge. We demand a new conception of the liberating power of *The Word of God.*

Neither a Book nor all the libraries of the world, can contain the Word of God. It was said of Jesus, that if all the words he spoke were written in a book, the world would not be great enough to contain it. How much more so of the Word of the Eternal Father.

The words in any and all languages are but symbols of ideas evolved by the mind of man. Because of this they are subject to the laws of change, and may in time be forgotten or become obsolete. The mind of the individual requires words to express or to understand thought, because personal consciousness is the perception of relations existing between the various phenomena of which the mind becomes aware. Although the human mind possesses the power to move from the central point of consciousness to ever widening orbits of perception, so that it may truly be said to represent potentially the Infinite Mind, still, it must ever remain finite in its vision and power of understanding, because there can be but one Infinite Mind. Hence any perception of truth by the individual, must forever be subject to a larger generalization, as new knowledge comes into view to qualify the old. Therefore no book or Bible, however profound its statements of Truth, can ever be the final revelation, for tomorrow a mind with larger power of vision may discredit the old conceptions and open up a new universe to the human mind. But because the universe is One, and each part related to the Whole by the law of unity, each expansion of the mind in its perception of Truth, must be in the nature of a connected spiral of ascent to new levels of vision. He who sees truth from the level of natural law will thus not be contradicted by one who sees Truth from the level of spiritual law, for the vision of each, when true to Principle, will be found to be inner and outer manifestations of the same thing — Reality. Our challenge to Christian Theology is based upon the fact that Christian dogmas, such as the Immaculate Conception, Vicarious Atonement, Transubstantiation, Resurrection, an Infallible Revelation or Bible, and so on, are not integrated in Reality and are without the validity, either of human experience, or the operation of natural laws. The changes that occur in the evolution of science are in the nature of growth, and proceed from a common root, — the omnipresence of law. The changes that occur in the evolution of spiritual science, must partake of the same nature, and any deviation from this broad principle, will only result in confusion and the return to the ancient method of the deification of symbols. The Bible is not the Word of God, but the symbol of the spiritual evolution of the Hebrew people up to the time of the Incarnation of Jesus, and the Gospels are a fragmentary symbol of the new conception which he gave to mankind of the unity of man and God. This conception may be the ultimate reach of human thought as a generalization, for it is not possible to transcend the doctrine of Eternal Unity and the Omnipresence of Spirit in the Whole. The error of Christendom has been in the deification of the man who made the generalization, and the adoption of fragmentary utterances as the complete elucidation of the Sublime Doctrine that God and Man are One. The darkness that enshrouds religion in the modern world, is not in the nature of the spiritual world, but in the blindness of spiritual leadership, which is apparently content to accept as Reality, that which is at best but a symbol, and in its unwillingness to seek for the Word of God which alone has power to illuminate the mind, in the only place it can be found — in the soul of man. For the Living word is Spirit's power to perceive Truth, and Truth itself is the Unseen Reality back of, in and through all phenomena. Man the potential All, within God the Actual All. The I Am in that I Am.

Where shall we look for the Word of God? And how shall we know it when we find it? Is the limited intellect of man capable of apprehending, much less comprehending, the august Word of Deity? Assuming that the Infinite Intelligence desires to communicate to man the perfect ideas of Eternal Wisdom, what would be the method, free from all possibility of being misunderstood or misinterpreted, that *could* be used for the purpose? Is it not utterly irrational to suppose that God would select one language or a dozen, or one people, out of the hundreds of peoples on the earth, as the only vehicle of communication?

Would Infinite Love leave ninety-nine per cent of His children in darkness while providing a Chosen Few with spiritual illumination? What is there in the universe now known to man, that, when seen by eyes free from the blinders of prejudice and superstition, is worthy to be called the Word of God and capable of being demonstrated as such?

The soul of man is the mirror of the universe. Therefore we must first look within. For there we shall find the image of God — the power to think and to create, to love, to aspire and to know the Truth. The next step is to realize that we now possess valid evidence that God does desire to communicate to man the Wisdom of Creation, for all about us we see the laws of creation in action. Had the Father not desired to have us see and know the Truth, He would not have given us eyes to behold the stupendous universal Order which manifests the Hidden Power and Everlasting Laws of Life, Motion, Design, Energy, and the Principles of Harmony and Beauty expressed throughout the Cosmos. This is His Mighty Word to us, the Eternal Message that cannot be counterfeited, altered or erased. In the tiniest blade of grass is a Word so deep and full of meaning that no man can duplicate it, for within it is the very Life and Wisdom of the Father. In the mental mechanism of insect, bird or flower, there is manifest the Divine Intelligence which no man can imitate, but which all men may read and in the degree of their spiritual enlightenment, may understand. Peer into that mystery ever so long, and you will not exhaust its power to reflect back to you a meaning of increasing depth. But where after all is the meaning of its Word to you? Where else but in your own soul? For one will look at the phenomenon of a honey bee and merely see a nectar gathering insect, while another will see in it the operation of an Intelligence so great that its use of mathematical principles in the construction of its honey storing cells, its social organization, its distribution of labor and responsibility, and its methods of communication, prescience, and powerful instincts, a glory and beauty and wisdom that leaves him silent and awed in the presence of such astonishing Wonders.

Go out at night beneath the star-studded dome we call the sky. Billions of suns blazing in the infinitudes of space. All moving with the perfect precision that is only possible to objects obeying immutable Law. Is not this a Word worthy of God! Shall we pore over the musty tomes of ancient traditions reflecting the ignorance of past ages, when God has written in letters of light this Master message to the soul? In the Laws and Principles of the Universe, both visible and invisible, natural and spiritual, we will find the Eternal Word of God.

How beautiful is the union of science and religion in the search for Truth! Each in its own field seeking God, with no other competition than that sense of who best can serve man by seeking the truth that makes men free. In this Hierarchy of Spiritual Authority, the Divine Text-Book needs no other defense than love; no other interpretation than the intelligent perception of the immutable Laws of Spirit as revealed in the splendor and beauty of the universe, which expresses the Wisdom of the Supreme Architect.

The Vagabond Philosopher

Mental Ruts

By
HARVEY
HARDMAN

A MAN has as many mental ruts as he has habits. Without these friendly crevices in the mind, he would not get anywhere. They provide an easy way of doing well, what without them could not be done at all. If it were not for the habit, acquired in childhood, of dressing and undressing, and the task had to be learned each morning and night, we would spend all our lives in doing nothing more important than getting ready for the day and then getting ready for bed. Of course ingenuity might solve the problem a la South Sea Island style. But the fact is that habit is the friend of progress and power. Paradoxically, it is also the friend of reaction and the god of things as they are. It is so much easier to accept the religion of our great-great-great grand-fathers, than it is to think. Or to follow the rule of "it has been done this way," rather than to seek for a new and better way of doing it.

Multitudes of men and women are lost in ruts. So deeply are they imbedded in long travelled grooves of thought, that the free spirit, surveying the landscape of life, does not even get a glimpse of their heads nodding above the rim of their ruts.

Take the matter of a job. Because it provides food, shelter and raiment, with enough left over to got to a cheap "movie" two or three times a week, and keep up monthly payments on a second-hand flivver or radio set, many a man capable of doing bigger and better work, sticks to the old grind. He is afraid to face life, so his job-rut becomes his grave. The grave of his youthful dreams and visions. The cemetery of his hopes and ambitions. Fear is the leering grave-digger, and the great world of adventure and joyous freedom is sacrificed to the tiny devil of timidity.

What sordid and unsung tragedies of mediocrity and smallness there are in every community! People capable of effective action under larger responsibilities drone out their days in the ceaseless round of petty duties, dimly aware that a larger world lies beyond the rim of their economic ruts, but never quite getting up enough courage to vault to the surface and run away into the land of romance and adventure and success. They see the sunny and alluring peaks of life far in the distance, but think of all the unseen miles of uncertainty that lie between them and the goal of heart's desire. Fear grips their feet. The possibility of hunger, of danger and of weariness inhibits movement, so they remain anchored to the old rut — the safe way. Sometimes the soul gets so sick of it all that it puts the dynamite of disaster under the cowardly little self and blasts him out of his rut. But it does so only for the man who has spent long hours of yearning for something better, even though he has taken counsel of his fears instead of his faith when opportunity offered.

Few of us use more than a small fraction of our available power. We get the idea of power and its use as something in the nature of an immediate and full grown totality. We fail to see that it is a matter of growth. Not so much the growth of power, for that lies ample but latent in each soul. But it is a matter of the increasing use of power. New channels must be provided through which it can flow. How can we expect ever to be able to use one hundred horse-power of mental energy if we are always thinking in terms of ten horse-power work? You are given an opportunity to make a talk. It may be before the Rotary Club, or your Lodge; an after dinner speech or in open discussion in the Psychology Class. But you sit glued to your seat, because, forsooth, you might make a fool of yourself. Well, what of it if you do! If you make a stab at it, even though you make only a scarcely audible mumble, or disjointed jabs at expression, you at least learn that trembling legs will support you for three minutes. The next time you will do better, and by seeking opportunity, you will at last learn to think on your feet, and the moment you accomplish that, the formidable looking gate to power will swing open and you can move out into a new and larger world. Suppose you do bore a few people to tears and irritation while you are learning. It is worth the price — to you — and no one remembers the cost after you find the range and hit the target with your mental artillery.

There is a silly old saying that power always acts. It isn't true. Power often putters around. It often loafs on the job, half wishing it were on a bigger job, but not acting to take it. You have more power than you know what to do with, so you let it run to waste in worry, in diverting amusements, sputtering around and going off half-cocked before you know what you are aiming at. You let it explode in anger; smoke and smudge your disposition with irritation and faultfinding; clutter your inner life with inane fumbling and otherwise messing up your affairs generally. Let us hope *you* do not use your power in that way, but many people do.

All this results from disorganized power — power going to waste. Most of us need to go to a consulting mental engineer, and get a blue-print of our hopes, and then start to build accordingly. Of course we each have such an Engineer within, but we usually discredit our inner promptings, and seek guidance from the Oracle of another's God. It is a bad practice, but if you are buried in a rut that you despise, and haven't learned how to assess your abilities and strike out for something more to your liking, then go to a conscientious and qualified Practitioner or Consulting Psychologist and seek help and advice. But get out of the rut if you have to break every canon of conservatism in doing so!

There are as many mental ruts as there are established ways of thinking and acting. Ninety-nine per cent of the human race is absolutely buried in the enormous rut of ancient religious beliefs. You look at the revolting idolatries of some of the Oriental peoples and their grossly superstitious religious practices, and you think "what an awful rut for the human soul to get into!" Have you ever stopped to think that a cultivated Hindoo — and the Hindoos have many revolting rites and superstitions — looks upon some of your religious sacraments and beliefs with incredulous wonder that a human being could believe such unnatural doctrines? But mankind as a whole likes to follow ruts that have been worn deep by the thoughts of billions who have gone before. It is the easy way. There is supposed to be no danger if you stay with the crowd. But what a danger it is! For the crowd never reasons. It doesn't want reason. It wants mental and spiritual sop. A soporific. Something to put reason to sleep. Something to make them dream of a paradise at the end of the rut!

How many old ruts there are furrowing the mental world of man! In religion, in politics, in economics, in social and industrial life. But thank heaven there are more people abandoning them than ever before in human history, and doing it in a more or less orderly way, without the destructive element of revolution and consequent disorganization of life.

Regardless of the movement of masses, and whether or not they remain anchored in their old ruts, it is possible for the individual to renew his life from day to day with the strength and beauty of Truth. To know that the Source of Power in the soul is inexhaustible; to feel the beauty and glory of mental and spiritual freedom; to realize that the Father not only "hath infinite resources wherewith to bless mankind" but that He has also endowed man with an infinite capacity to grow mentally and to understand Truth and to perceive the beauty and wonder of the universe; this is the realization that lifts one out of the littleness of narrow grooves of thought into the larger life of the Spirit and the glorious freedom of the children of God.

Monday, September First

Watchword: There is "a spirit" with me and the breath of the Almighty giveth it understanding.

This "spirit" is not a tiny, mysterious entity hidden away somewhere within me. It is a plane of man. There are many. It is a stage or plane of unfoldment. It is the spiritual plane. It is like the "unit" in an electrical appliance. The electricity must have a "carrier" which acts as a go-between. And so it is with this "spirit" within man. He receives God-power, God-wisdom, and God-nature by means of this spiritual plane. In the past man has believed that he could obtain these gifts through his brain, but "spiritual things must be spiritually discerned." And because he has worked to receive this wisdom through his brain and has not received it, he has thought of being deserted by his good, while all of the time he has not "turned on the switch."

Let us realize very definitely that what we call body is a result, and if there are conditions in it that are unsatisfactory, that we cannot gain lasting satisfaction in it except through the spiritual plane. The body is as necessary to man as the iron is to the "unit" for spirit to manifest through.

Realizing then, that there is within me a "unit" which will carry what we call goodness (wisdom, power, effectiveness) into my world, let me drop for the moment, the thought of problem, and turn by means of this "spirit" to the Father, certain that this Universal One is "able and willing" to meet all our realization. In turn, I must translate this into my world.

Study—Job 32:8, 33, 44 Page 101
James 1:2-8

Tuesday, September Second

Watchword: In as much as ye have done it unto the least of these, ye have done it unto Me.

This sounds one-sided, but the results that follow are astounding.

If you dig a tiny ditch from the reservoir you will get a tiny stream of water. If you dig a wide and shallow ditch you will receive a wide but shallow response. Digging a ditch of the right depth and width will insure the right quantity of water. In other words you get what you prepare for. The results will be the same whether you have dug the ditch ignorantly or purposely; the water will flow through it just the same. Having "done" wholeheartedly to even "one of the least of these," you have either wisely or without thought of return, acted from the Christ plane, and the return will be commensurate with the "doing."

You may not see it in the outer immediately, but you will realize a deeper value in living. You will judge from a plane deeper in, or from a higher plane, and realize more satisfaction than if you had "passed by on the other side."

Make this recognition of the Christ in others a habit. Let it become your natural action. Just "setting out to do it" in some circumstances will not bring lasting satisfaction. By this development you will find loneliness healed. Starving hearts will be fed. You will be blessed by "the least of these." Perhaps not verbally, and perhaps not even by those particular ones to whom you have given, but the Father will bless you through yourself, or through those who are conscious of Him. Doing in this way is a blessing in itself.

Study—Matt. 25:31-46 Page 165

Wednesday, September Third

Watchword: "Who shall ascend unto the hill of the Lord?" "He that dwelleth in the secret place of the Most High."

Who shall realize the very spirit of well-being! He that thinks habitually from the stand-point of this "Most High."

We get in experience what we give in aspiration. That is: the getting is the embodiment or objectification of the thought held "in secret."

We have a problem which is a terror, which seems insurmountable, but which we have been told will be removed as such, if we take up the study of Divine Science. This problem is the perfect working out into the visible of our habit of thinking. Having this terrible problem, we have probably thought of our associates as trying to "do us;" we have felt that "everything is against us;" that this is "just my luck." Is there anything in these thoughts that could result in satisfaction?

"Who shall ascend unto the hill of the Lord?" Who shall come to the height of the perfect knowledge of the Law? He who thinks in terms of obedience to this Law. Or "He that dwelleth in the secret place (in the depths of his own being) of the Most High": (in the consciousness of God within as Christ). In this consciousness all inharmonies of body and affairs will be healed.

However, remember that the outermost, that which is tangible to us, is least conscious of the Life that is in it, and responds less quickly to these blessings. Remember that it is the dwelling, the habitual living in the consciousness of the Presence of Principle, which is eternal.

Study—Psalm 91 Page 173

Thursday, September Fourth

Watchword: Ask what ye will "in my name" and it shall be given unto you.

What is meant by "in my name." It means from your Christ nature, or in the realization of your identity with the Father. Through your Christ nature every experience is a blessing. Of course everyone is always having experiences, and to one who understands it is perfectly plain from what plane others are acting; whether from the mere surface of things, that is from the outer plane, or whether from the Christ plane. From the Christ plane things are done in a spirit of love and understanding, and new friends spring up, one's discernment becomes clearer and more far-reaching. This ability is the answer to the "asking in my name."

The judgments of the man who acts from the outside plane, the body-plane, and "appearance" side, are shallow; his friends are made and lost in a few days; his fear and anxiety are habitual. Let us then withhold all judgments except those made from the Christ nature. This plane of man is so much deeper and higher than the mere mental side. Of course it all works through the mental, but without an anchorage in the Highest, there is little satisfaction.

Developing the realization of this Christ nature within, one rises in the scale of consciousness, so that he cannot do "little" things; things that are unworthy. He cannot think unworthily; therefore he attracts to himself, or "has given unto" him those things that are in accord with his development.

Study—Mark 16:17, 18 **Page 211**

Friday, September Fifth

Watchword: As I identify myself with the One, with Principle, I shall realize health in all my affairs.

What is the nature of this One? In order to remain One, its nature must be all that is integrating, not disintegrating. Imagine this One, which is the beginning, speaking within you.

"I am thy wholeness now." "I am thy truth now." "I am thy nature now."

Let these phrases say themselves within you. Let them well up in you, spreading, radiating throughout your whole body. Take the affirmation that means most to you, and let it come from within as long as it will come.

Remember this wholeness is within you as the very spring of your life and health and wisdom. It is from this "inmost center * * * where truth abides in fulness" that all power to do anything comes. (Power here is used in the sense of ability.) The only reason that we can exist at all is that we "live, move and have our being" in this One, from which all things proceed.

And our thought of this One is the determining factor in our experiences. As we keep the feeling of this Presence within clear and pure and radiant, It manifests in us clearly, purely and radiantly, and we reveal abounding health. If we are half-hearted in our realization, nothing is quite satisfactory. Keeping this same feeling, "I am thy wholeness within thee now" very clear, realize that it is the wholeness within every relationship, within every activity, within every phase of your work.

Study—Acts 17:28 Page 123
Rom. 8th chapter

Saturday, September Sixth.

Watchword: Principle within is able and ready to meet every demand today.

This Principle is not money and friends and good times, but it is the Substance of all of them. Man is that department of Principle which translates It, or functions It into different forms and departments according to his degree of comprehension or dominion.

This Principle is functioned by man, just as the breeze "functions" the fog into different forms. If you have been in the mountains in a mist, with the wind twisting and swirling, you can see just what the wind is doing; in what direction it is blowing. So it is with Man. By means of thinking, which is the manipulator or tool, he molds the Substance which is formless into the formed. But if it were not for the Substance which is the perfect potential of all form, there could be no man. So Principle comes First, and out of It all things proceed. Man, the Son of God, and through man, experience, or "the world."

Man is always planning for his own good and for that of others. He may be terribly mistaken in his thought of this good, but by his thinking he manipulates this Substance and It takes the form of his thought. Often when he sees, or experiences the form his thought takes, he is surprised and horrified.

Through the Wisdom that is man's, I purpose to be true to my highest potential, and thus reveal the wonder that is God, which is man's glory, too.

Study—II Chron. 20:17
John 1:1-5
Page 130

Sunday, September Seventh

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

The labor of the righteous tendeth to life: the fruit of the wicked, to sin.

And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them.

For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil of his heart bringeth forth that which is evil; for of the abundance of his heart his mouth speaketh.

What fruit have ye then in those things whereof ye are now ashamed? for the end of those things is death.

What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him?

Faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works and I will show thee my faith by my works.

Monday, September Eighth

Watchword: In my eternal Reality I am wise, vital and loving.

How can this be true, when my experiences are so contrary?

Can I initiate life or wisdom? No. I come to this plane equipped with life, with vitality and with a nature. From whence does this inheritance come? My parents have not initiated it any more than I have. Back through all history we find the record of those who have carried on by means of this life that they had. The first life has never been found. It has always been.

Since the nature of this life is what man calls "healthy," then man must have wandered from his realization of heath. Doctors say that the natural tendency of all conditions in the physical body is toward betterment, toward improvement, toward health. The best of them are even saying, "we try to assist 'nature.' "

What is the tendency of "hatred"? Is it not disintegration, and death? Then can we not say this Reality is not hate, but the reverse — love.

All dis-ease, all inharmony is the objectification, or the experience of the truth and belief in negation, in that which is the not-truth. And this is all from judging from the appearance side, from the expression, instead of from the Reality that lies back of and within the visible.

Remembering, realizing, thinking of this eternal truth of myself, refusing to burden my thought with untruth, the experiences of untruth will drop away, and I shall realize truth. I shall rejoice in the experience of health in body and affairs.

Study—Jer: 18:11-17 Pages 41 and 42
Eph. 4th chapter

Tuesday, September Ninth

Watchword: It is the Father's good pleasure to give you the Kingdom.

But do I make use of this gift? Or do I give evidence to the world that I use poor tools, twisted and warped tools?

No beautiful thing can be made out of inadequate material or dull and blunt tools. How can the world know what kind of tools I am using! What am I revealing to the world? Sickness, misery, poverty, loneliness? If so then I have not accepted the gift from the Father.

We are not told that the Father *will* give us the Kingdom, but that it *is* the Father's good pleasure to *give* us the Kingdom.

Let me then wipe out all thought of using inferior materials, which must necessarily develop inferior results, and use those tools which are Kingdom tools. And what is the nature of these Kingdom tools? They must be spiritual, for the Kingdom is spiritual.

And what could be the nature of spiritual tools on the human plane? Did not Jesus say that "love is the fulfilling of the law?" Then love must be one of the spiritual tools. Integrity must be another; this means acting 100 per cent in relation to the kingdom. The result is the 100 per cent use of it in the outer.

And what will be the result of using the Kingdom "tools"? Will it not be harmony, health, joy, peace, understanding, wisdom, satisfaction, and all good things? We can say "of such is the Kingdom of heaven," even though it is used in another sense in the record.

Study—Luke 12:31, 32 Page 124
Rom. 14:17-22

Wednesday September Tenth

Watchword: The Kingdom of God is within me.

How can this Kingdom be within me, for It must be immense, so vast that man cannot comprehend it.

Is not wood the "substance" of your table? The "kingdom" of that table is wood. But there are millions of feet more wood in the visible world than there are in that table. Nevertheless that which composes the table is wood.

So it is with this Kingdom of God. It is that of which man is composed. It is the reason for man's being. It is his Substance, and God's purpose for man is that he shall reveal in form this Kingdom which is the Invisible of him.

Not realizing this, feeling often unworthy, because he judges from appearances, rather than from eternal verities, he turns mentally away from his substance, thus becoming bewildered, uncentered, impoverished and mentally saturated with the feeling of loneliness. Begin now to acknowledge your birthright; the glory that is yours. "The Father and I are ONE" (not two). The visible expression of God on the human plane here is the individual me. Why? Because God not only maintains a Kingdom within me, but God is the very substance of that Kingdom, which is the withinness of me.

Keeping my realization of this clear I think, I act, I decide, I determine from this Kingdom, thus bringing this Kingdom into my human activity.

Study—Luke 13:18-21 **Page 129**
Luke 17:19-21

Thursday, September Eleventh

Watchword: Be ye healed by the renewing of your mind.

The whole universe is God and God manifest, Intelligence and Intelligence manifest, Mind and Mind manifest.

This Mind and Intelligence manifests through me, according as I allow It.

Any use I make of Mind, or according to my method of thinking (use of Mind) do I determine the sort of experiences I shall have. If my thought is cramped, shrunken in relation to people, I am diminishing the "flow" of God through my life. If this is a persistent habit, it may manifest in my experience as pernicious anaemia, which is improverished blood. (This merely indicates the expression on the human plane of a cramped channel in the mental realm.)

By turning the thought to the glory of the All-Presence one is filled with thankfulness and appreciation of It. Remembering that what we *see* is the same Presence on the human plane, (not something different); one is filled with love toward the manifestation, as he is filled with reverence for the Invisible Spirit of it all.

Hence we can see that "renewing the mind" brings about changed conditions in the outer. And how can this be done? How is it possible to change one's outlook? Because of the presence of this Mind, this Spirit permeating, filling, radiating through the Mind that is the manifestation. The very fact of changing one's mind is evidence of Something by means of which or into which it can be changed.

Study—John 6:63 Page 127
Rom. 12th chapter

Friday, September Twelfth

Watchword: This day I shall keep my heart with all diligence.

In ancient days wise men spoke of thinking with the heart, of thoughts of the heart, and so on, meaning deep convictions, or what we call realization and consciousness.

We know that these deep convictions develop tendencies which are deepened sometimes until they prove to be prisons of thought. We feel hampered, limited, defeated. Fretting over these feelings, we become sick, sad, poor, and lonely.

What has brought it about? Why do things come to me? What do they mean? How can I be freed of the conditions?

Forgetting that we have been given dominion; forgetting that what we name a thing, determines the effect of an experience upon us, we go on looking upon the outer as the source of our good or not good. This makes for all degrees of what we term "hell."

I begin my journey to freedom by keeping my contact with Principle, with God clear and vital. No matter what the condition may be *that which will heal the condition is within me.* And it is not a mysterious something that must be reached through straining and striving, but it is the very essence of our being. It is that which is the withinness of us, that which is called the First, Principle, that which Jesus called Our Father. It is This that is the wholeness of my body and affairs. I purpose that my thoughts shall be true today, and that the fulfilling of them shall be strong and effective.

Study—Prov. 3:1-10 Page 80

Saturday, September Thirteenth

Watchword: "Of all that Thou hast given me I can lose nothing."

Through no wandering of mine, can I put God out of my life, for God *is* my life. How can God be my life? God is the very reason for my being here at all. God bears the same relationship to the individual that electricity bears to the globe, or to the engine. What value is a bulb or globe, if it does not conduct the "life" of it or express the life of it? The bulb reveals the "life" (in this case electricity), as light; the engine performs the work for which it is intended because of the "power" it is using. In this case it is electricity.

We are of value in our world as we reveal the life that is in us, the wisdom, the glory that is in us, in this case, God. We cannot lose God (which is the all, of which I can lose nothing), because there is no place where God is not.

Realizing this Presence brings the joy of strength and vitality, the peace of certainty, and the beauty of health.

Realizing this Presence, we refuse to seek in the outer for the source of our good, but we turn to the Inner, this Kingdom which is within.

No matter how I feel today, no matter what experience I am undergoing, I am losing nothing of my birthright.

Keep this conviction of the eternal presence of the Father within.

Study—I Cor. 13th chapter Page 123

Sunday, September Fourteenth

There is nothing covered that shall not be revealed; neither hid that shall not be known.

Therefore whatsoever ye have spoken in darkness shall be heard in the light;

And that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

The thoughts of the diligent tend only to plenteousness; but of everyone that is hasty only to want.

Hear, oh earth: behold I will bring upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

He that hath no rule over his own spirit is like a city that is broken down and without walls.

I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

I am the Lord, and there is none else; there is no God beside me: I girded thee, though thou hast not known me:

He giveth power to the faint; and to them that hath no might he increaseth strength.

Behold I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the water to destroy.

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?

Monday, September Fifteenth

Watchword: "He that is in you is greater than he that is in the world."

This "It" is God individualized, or God as you and I.

Because of this Presence we can know that It is the principle of your being and my being. *It* is your health, *It* is your joy, *It* is your nature, *It* is your supply, *It* is your wisdom. Because of Its Presence you are hurt in some way, if you wander from the realization of *It*. And because of Its Presence you can always regain your consciousness of *It*. This regaining is what we mean by "healing."

Even though you have wandered afar off, even if you have lost all sense of the presence of your wholeness, the moment you decide, really and truly decide to get back to your feeling of this that is "in you," It is responding in Its fullness. From Its very nature it cannot respond languidly or partially. In fact It has never been any less than whole and complete. It is we who have hidden it from our consciousness, by looking to the outer for our wisdom and our good.

Turning to It, realizing Its presence within, our inner vision is clearer, our inner hearing is keener, and we understand the outer better, for we find this same presence in every person and event. This recognition of the Presence everywhere helps us to understand people and conditions, makes us more patient, more tolerant, thus stirring in us the willingness to co-operate more constructively, all of which, in one word, means love, or the realization that the Universe is *one,* with millions and millions of expressions or forms.

Study—Luke 15:11-32 Page 45

Tuesday, September Sixteenth

Watchword: "Travel light."

In this day of rapid transportation people are learning to carry very little luggage. They have found they do not need to be burdened with things to meet possible emergencies. If an emergency should arise they can procure what may be necessary. Thinking in this way, they doubtless side-track many an emergency.

But let us take this much closer than luggage.

Of what use is jealousy, anger, fear, worry, vain regret, fretfulness?

How we burden our days; how we hamper our progress; how we bow our mental backs carrying along these items of "excess baggage."

We use so much priceless power dragging these loads, useless loads, and worse than useless. They are the reasons for our depressions, which lead to bodily inharmony. They are like sand in the bearings of a machine; they cause all sorts of trouble. Jealousy shuts you into a little, dark unwholesome world; it shuts out the realization of God-everywhere. And being shut off from the joy of loving it causes mental congestion, which ultimates in a physical congestion.

Fear is a sort of mental paralysis, which clamps down on the channels of life, and in the physical world it seems as though these channels were not large enough to carry life-forces.

So let us cast off all these mental bundles, and travel light.

Study—Phil. 3:3-16 Page 64

Wednesday, September Seventeenth

Watchword: In God I live, move and have my being.

And in me God has Its "becoming." That is God needs me to function It into the visible. There may be any amount of electricity, but if there are not wires to function it into different channels, the electricity will not be ex-pressed.

I correspond to the wires that carry the electric power. If there were not the electricity, there would be no use for the wires, and without the wires the electricity could not be functioned or transmitted to stations to be turned into light and power.

According to the demand this electricity responds; it will carry an immense load, and give to each demand full quota, not stealing from the larger (or the smaller) for the sake of the others. But it will not release one hundred volts, if the demand is for ten, no matter what the need may be.

So it is with Principle or God within us.

First we must believe that there is this vast principle or God. Then we must waken to the fact that It is everywhere, even within us: not diminished in any respect but filling full according to our capacity. Then we must enlarge our capacity, or our demand. The demand is the capacity to use.

Ask, and keep very busy receiving, by building for the ultimate which you desire.

Study—Mal. 3:5-10 Page 121
Hag. 1:5-11 (Read, contrasting personality and God's plan for man)

Thursday, September Eighteenth

Watchword: "The Father within, He doeth the works."

Years ago it was taught that the body is renewed every seven years. Now it is found that a great deal of the body (all except the skeleton) is renewed every year. The renewing is going on all of the time without any special attention on our part.

Since the Father is our source, provider, protector, then this renewing is being done by "the Father within."

As we keep our realization of the presence of the Father, clear, strong and vital, we can realize that the growth, the development, the renewing of our bodies is perfect, for it is all from Him.

Should a condition have arisen that causes disturbance, we are to take our thought from our own opinion, and co-operate with the holy renewal that is going on.

"Today we are fresh from the hands of God."

Keeping our thought true to Principle keeps the channel free and unobstructed for the radiant renewal of our bodies.

"The Way of Healing," is the process of clearing out any thoughts that are critical or fearful of anything, any condition, any person, and keeping our mental atmosphere, as it might be called, vital, joyous and true.

We do not have to be anxious, for that only blocks the way, putting "seeds" into the soil of this renewing, the growth of which obstructs our vision, and clouds the consciousness of God's presence.

Study—Mark 7:17-24 Page 204

Friday, September Nineteenth

Watchword: Within man is that which is the fulfillment of every need.

And man has sought it in altitudes, in distance, in colleges, in monasteries, in diets, in austerities, while all the time it is within himself.

How can this be when we see so much misery! Man has sought his good where it is not. While there is good every place, man's good is within himself. Accepting this as true, let us see what the practice of it will do.

I accept Life (Spirit, not experience) as vital, radiant, sparkling. And my Life is within me. It is my part of the Universal. This Life cometh from the Father, and is ever new. There is no age in it; it is ever the same. It bears to me all that God is; joy, intelligence, harmony, peace. These are ever within me.

My humanness must translate this Wholeness into terms of experience. As I comprehend this Life within me, I transcend all limitation. I rise above all bondage. I radiate freely all that is mine as the child of God.

My consciousness of this Presence translates It into terms of the world, meeting my every need.

If confusion darkens my realization, I turn from the outer, from the embodiment of my ignorance, of my forgetting, to the Infinite Life within, I commune with It until I am again peaceful and poised, conscious again of that which *I am*. In this way all my weakness, sorrow, pain and feeling of defeat are healed, for I know that in the light of the Spirit within all darkness is outshone.

Study—Eph. 3:13-19 First half of page 93

Saturday, September Twentieth

Watchword: **All conditions are the embodiment of the focus of your habit of thinking.**

Suppose you know someone who is suffering from chronic rheumatism: this effect which we call "rheumatism" is the visible form of a certain kind of use of Mind activity, or thinking. Some one thinks "crabbed" thoughts; he has developed the habit of thinking fretfully. Perhaps he has not healed a thought habit of hateing someone. Perhaps the particular individual has passed out of his environment, but the old habitual use of thought to hate has not been outgrown. Then stirring that mental habit with fretfulness, and acrimony makes a distorted mental channel, through which Mind-substance flows. And his physical reaction to these mental processes results in inharmony and pain in his body.

If you run clear water through a muddy pipe, the water will be contaminated until the dirt is all washed away. And while you may not be able to see what is in the pipe, still by analyzing the water you can ascertain just what kind of dirt was in the pipe. If you are having distress in your body or affairs, examine your habit of thinking. It is this that determines the outer. The outer is not a cause; it is only an index. It shows us that we are not living true to our birthright, or using our privileges. In order to change the "focus of our thinking" or in this case in order to heal the rheumatism that one must re-educate his thinking. He must train himself in the right use of Mind (which is his thinking).

Study—Jer. 6:19 Page 167
Isa. 59:1, 2

Sunday, September Twenty-First

Acquaint now thyself with him, and be at peace: thereby good shall come to thee.

Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy tabernacles.

Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.

For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

If thou prepare thine heart, and stretch out thine hands toward him;

If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

For then thou shalt lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

Because thou shalt forget thy misery, and remember it as waters that pass away:

And thine eyes shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

Monday, September Twenty-Second

Watchword: Expecting a blessing, I must keep tryst with the Spirit.

For instance: if I am asking for a healing of any kind, I must prepare for it. If this necessity to make preparation seems silly, I am not really expecting an answer; I am shutting the door to the blessing I desire. Of course I realize that it would be outside my ability to receive as yet transportation to the moon, or to be made king of the Sahara. My prayer must be for that which I can entertain. In other words I have not the mental equivalent for certain blessings.

An example. A scientist is probing to comprehend something. Robert Millikan propounded the theory of what he named "Cosmic Rays." He sent expeditions to Pike's Peak, for a high altitude, and to some valley in Nevada, for a low altitude with instruments to record a phenomenon he believed he had discovered. He "set the vessels" as did the widow in the Old Testament in obedience to Elisha's command. He did what he could. In spite of many discouraging comments he kept his tryst, and today the whole scientific world has had proof of what Millikan set out to discover.

A person promises himself to do better today than he did yesterday. This means that no obstacle shall be considered insurmountable. He keeps his promise. He does his part by carrying out instructions in the very best manner; by being one hundred per cent loyal to his firm. He is a true representative in every sense of the word. The power to do this will be given him, for by his keeping tryst, he has kept the channel open through which Spirit can act. The Spirit is the substance of his life, his wisdom and his promise.

Study—II Kings 4:1-8 Page 148

Tuesday, September Twenty-Third

Watchword: **"According to thy faith be it unto thee."**

Many of us are confused about faith. It is not strength of desire that determines the demonstration, or the proof of the Law, but our consciousness of the presence of our "good."

"Faith is the substance of things hoped for."

Substance is from two Latin words, sub, under; and stare, that which stands. So Faith is that upon which the demonstration stands. Desire is a recognition of lack of that which one wishes.

"All that the Father hath is mine," said one who proved it every step of the way. And it was because of Jesus' faith that the Infinite Principle became visible as that for which he asked.

This faith is something like a vacuum, for it puts out every vestige of doubt, anxiety, impatience, and unbelief. And it grows so strong that it becomes substantial, or visible on the earth plane.

So man must be "ever mindful" of his thinking, for thought is closely related to faith. It is by means of thought that one can develop faith.

Let our lives be a living faith in the presence of Infinite perfection, wholeness, life, intelligence, and abundance. Let us stop dividing our forces between fear and doubt on the one side, and hope and desire on the other. Merge all thought into faith, and resting in that, know that we live in a Universe of Law and order, and that God does answer prayer when it is offered in faith.

Study—Matt. Sixth chapter Page 62

Wednesday, September Twenty-Fourth

Watchword: **All the Power I can comprehend is here for me to use.**

In spite of any weakness, none of the Principle of Power is absent. Why then does one feel weak? Because that one has so thought along the line of weakness, that he has shut the door of his mind against the eternal truth of the full presence of Power, for Power is one aspect of God.

What are some of the paths to this weakness? Perhaps self-pity is the quickest. One who feels that he is not properly appreciated, or that he is misunderstood, or that he is not getting his just share, or that someone else is "getting" more than his just share, is heading for the rocks of weakness.

That one is looking to his opinion, instead of to the Principle, and thereby cutting off his clear vision of truth. Having only a partial vision, and that distorted by selfishness, he is bound to have unhappy experiences, for he is sowing seeds of weakness.

Right about face. "Awake thou that sleepest." We live in a Universe of Power, a Universe of Wisdom. And the use of this Intelligence for selfish ends is rank foolishness.

I reverse my thought, thinking of the Principle rather than of myself, realizing that since It is universal, it is for everyone, not for a few, also since every one has access to it, all one has to do is to realize it, accept it, and use it joyfully, and with all the wisdom of which he is capable, thus growing into a larger comprehension day by day. Keeping the thought on strength instead of on weakness, one grows in the consciousness.

Study—Eph. 5:14-17 Page 208
Rom. 12:1-5

Thursday, September Twenty-Fifth

Watchword: I accept the challenge today.

This is not starting out in a belligerent attitude, but in a radiant and free spirit. And what will it mean? That I remain steadfast to the Spirit of myself, which is God or Principle.

Is the rule for multiplying "mocked" or changed, by a mistake? No. It is never touched by a mistake.

Keeping my center in the glad consciousness of the presence of God within myself, I make all decisions from That. I act by means of It. I think in terms of it.

This means that I shall put no one out of my world, for I realize that everyone is a "child of God," and while he may not know it, or he may not use the terms I use, still the law is not changed by his not knowing.

Keeping my "center" in this consciousness, I shall "run and not faint," for I shall know the power which I am using. I also know that It never fails.

I accept the challenge that God never fails. I accept the challenge that God is the perfection of every condition. I accept the promise that "He shall never fail thee nor forsake thee."

Steadfastly facing the day, with the consciousness of the presence of God-Power, Wisdom, and Joy, I meet every condition with this God-Power. And thus I shall fulfill the reason for my being, "that God may be made manifest." I am here as a channel through which all the Father is may be revealed in my world. The Father is the Spirit, the essence of me.

Study—Psalm 18:30-39 Page 189
Job 6:11-13

Friday, September Twenty-Sixth

Watchword: **"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."**

To abide is to be steadfast, to make one's home with.

The words referred to here are the Truth.

If ye are steadfast in Truth, and Truth finds its home in you, your asking will be for Truth, and you will find it within, and it will be manifested in the outer. Let us resolve to make the Truth as we have found it, our abiding place. Let us remember the Truth that the Christ is revealing to us as we abide in the consciousness of It. But the trouble is that we are "away from home" so much of the time. We turn to the outer, forgetting that it is only in being so at home in our realization of the Principle which is life, and power and wisdom, that we cannot entertain the thoughts of death and weakness and ignorance, and that we shall know the Truth which will free us from the bondage of the negative.

We hear business men say, "He never did know when he was beaten." That one never can be beaten. That one is not weakening himself, not diminishing his ability to get out of trouble, by entertaining the thought of complexities. He may not realize that he is living strongly, that he is acting according to Principle. God is Spirit, and that Spirit permeates every atom in the universe, every condition. Keeping thought steadfastly upon this truth will enlarge one's realization of It, until the contrary is destroyed. So, Abide, *abide, abide.*

Study—John 15th chapter Page 170

Saturday, September Twenty-Seventh

Watchword: "The Lord is nigh unto all them that call upon him * * * in truth."

How often when some trouble needs healing do we think of the Power that heals? Are we not more likely to give all our thought to the trouble itself; thereby enlarging the trouble in our thought instead of healing it.

And how should we go about healing the situation? Where does a construction engineer place his thought? Is he whipped by every obstacle that appears? If he is, he does not stay long on the job. *No.* He keeps foremost in his work the conviction that Principle, as he knows it, will meet any situation. He believes that Principle along engineering lines, can solve any difficulty when properly understood and applied.

For instance: in Seattle, a city built on hills, the decision was made to remove some of the hills in order to construct business blocks. Did the engineers say, "Engineering principles will demolish those hills," and let it go at that? No. They said force applied at certain angles through human agencies will demolish those hills. They used hydraulic power. They proceeded to rig up their machines to control the pipes, which carried the water to the most vulnerable points.

But what do we do? We agonize over a barrier, mental, moral, physical, social, financial. Mentally we weep and wail. We thereby give power to the condition to overpower us.

Study—Psalm Forty-six Page 186
Psalm Ninety-one

Sunday, September Twenty-Eighth

Why do ye also transgress the commandments of God by our tradition?

This people draw nigh unto me with their mouth, and with their lips do honour me, but have removed their heart far from me.

But in vain do they worship me, teaching for doctrines the commandments of men.

And Jesus called the multitude, and saith unto them, Hear, and understand:

And Jesus called the multitude, and saith unto them, Hear, and understand:

Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man.

For as he thinketh in his heart so is he.

* * * Peter said unto him, Declare unto us this parable.

And Jesus said, Are ye also yet without understanding. Do ye not understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

But those things that proceed out of the mouth, come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, fornications, thefts, false witness, blasphemies:

These are the things that defile a man; but to eat with unwashen hands defileth not a man.

* * * **Laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.**

Monday, September Twenty-Ninth

Watchword: Infinite One, I am willing to put on my newness.

Since I am part of the One, all that belongs to It, or all that It is belongs to me. I have thought so long of oldness, however, that I must learn that One is all, and that this One is always new, always the same; in essence, never changing, but in the "becoming" or in creating, always changing. I am a part of all of it, both in being and becoming.

My "becoming," is *my* "let there be." I see now, that this is so, and so let go of my own personal wilfulness, that I may know more clearly my unity with Thee. I put aside all re-calling, all memory of sadness, every thought of the pains and defeats of all yesterdays; for I see that this takes power, the energy of which may be used to much better use. This foolish use of power diminishes my sense of power and strength, and so I have called myself weak. Using this power for selfish purposes, that is for what I consider my own good alone, shuts me off from the Allness of this One, and finally I would either feel nothing but an appalling loneliness or I would break mentally.

So I come, Father, as a little child, willing to drop all animosity toward Thee. I had not thought of this feeling being against Thee, but now I am beginning to understand that since Thou art the One, then in the last analysis Thou art all, both invisible and visible.

All this is mine, not for the taking, but for the realizing.

Study—II Cor. 5:13-21

Bottom of page 181 and page 182

Tuesday, September Thirtieth

Watchword: I am in my present condition because of my unfoldment.

Suppose the condition or situation is uncom- rtable or unsatisfactory; in other words a change longed for. How can this be brought about? w can the feeling of need be healed? Of what e would it be to hunt around for another situa- n of the same kind, with the same demands and on? The real problem is within one's self. It ecause of the stage of unfoldment to which one s developed that he finds himself in a particular d of position or environment.

Remembering that "environment is but man's king-glass;" that it is the natural growth of e seed planted, or the kind of thoughts enter- ned, we see that it is the inner that needs nging. Working exclusively with the outer is e cutting the tops off the weeds, instead of pull- g out the roots. As long as there is a root of a structive thought, there will be the same kind of wth; perhaps with a different group of people t always with the same conditions to contend inst.

And the fact of man's restlessness shows that re is a Better man within hungering for ex- ssion; if it were not so one would settle down o any situation with a certain sleepy content- t, not realizing the possibility of healing a blem, or even of recognizing that there is a blem.

So "awake thou that sleepest." Awake to your finite possibility of growing, developing im- ving, and to the realization that within is the er by means of which this can be changed.

Study—I Cor. 2:9-16 Page 105

Treatment for Despondency and Discouragement

This, too, shall pass. It is even now passing. I feel and know that harmony, happiness and good are the truth of life. The universe moves in perfect rhythm; nature is a-thrill with the joy of life; creation is a continuous process. This thing that disturbs me today is only a shadow and not the reality of my experience. Even as I think these thoughts, it is passing and the light of joy and peace is shining in my heart. The only thing that endures is the Truth of Being, and that is Life manifesting as Beauty, Joy, Growth, That Life is in me. I cannot be separated from it, for it is everywhere. Even in the hours of my doubt and fear it was present, and all I need ever do to feel its healing power is to turn my thoughts from the objects of fear to the Source of Power and Love and Protection. I know that Source is within me, my Father and my Friend. The circumstances that gave rise to these troubled thoughts and feelings, are only relative, while my Father is the Absolute and Eternal Power. I will not consider shadows when I can lean upon Infinite Strength, confide in Perfect and Omnipresent Mind. I am healed. Once more I am calm and confident and filled with the assurance and faith and joyful hope that are the result of my knowing God as my very present help in time of trouble, the Everlasting Arms that are beneath and around me. I go forth in confidence. I know Him whom I trust—the Christ of God Indwelling — my Master and my Friend.

SILENT HELPERS

* * *

Our group of Silent Helpers devote their time to spiritual healing and treatments for those who request help for financial, domestic, business and other personal problems. They do not see patients personally, but work on the Spiritual Plane, using the Power and Wisdom of Christ according to the Law of Spirit. Hundreds of letters from grateful receivers of this help testify to the wonderful work being done by this devoted group of Healers. Whatever the nature of your problem, they can "speak the Word" that helps and heals.

Contact must be established by request. The Law to which Jesus alluded when He said, "Ask and ye shall receive; knock and it shall be opened unto you", is still a Law and still effective when used with true understanding. Your letter, telegram or telephone message establishes spiritual contact and the devoted Silent Helpers will at once treat to realize the Truth for you. All correspondence and problems held in sacred confidence.

* * *

Address and Day Telephone (9 A. M. to 5 P. M.)
1819 East Fourteenth Avenue
Telephone YOrk 0449-W
Night Telephone KEystone 3881

Address All Correspondence to
DIVINE SCIENCE SILENT HELPERS
Care
COLORADO COLLEGE OF DIVINE SCIENCE
East Fourteenth Avenue and Williams Street
DENVER, COLORADO

If the young student will turn with faith and trust to the "Indwelling Spirit" and repeat this treatment each day for a length of time, he will know his life transformed. Old Conditions will pass away; and all things become new.

Think deeply upon each statement as you take it within your being, and know that Spirit reveals to you whatever you are truly seeking.

Treatment

Indwelling Spirit of God, reveal to me my perfect selfhood. Reveal to me the knowledge that within my soul is the satisfaction I have been looking for in the outer.

Reveal to me thy glory as it passes through me into expression.

Cause me to *know* within myself my identity with all thy power and the great perfect Whole.

Cause me to know such purity of motive and purpose that I may feel the joy of a living soul endowed with an original and creative power.

Awaken me to the fact that only as I find God within myself shall I attract perfect Companionship, and find in this Companionship abiding peace and impersonal love forever.

Silent Helpers:

I wish to express through this department my joy in understanding the truth of Divine Science.

I have learned through the work in your College that the principle of God and God's holy spirit is not for those who are sentimental or emotional, as in olden times it was often said "religion is for the women." It is for good hardheaded business men, and through the use of it they can meet their struggles and conquer them.

Our business which is a large and lucrative one was about to "go on the rock," owing to the disagreement of two partners who owned the greater part of the stock. I was ill with worry; I did not sleep nights, and I contracted through this so called nervous strain a serious cough, which seemed to be impairing my health.

My wife said, "Why not turn this over to a practitioner; God, I am sure, can work this out."

Can you believe my joy when in a few days a spirit of peace and harmony settled over us all, and conditions that seemed impossible to adjust were settled in a most harmonious way. I should like to say to business men, "Call upon this Divine principle within and take your case to a good practitioner. Such a one can work it out." Learn that all business is God's business, and that nothing is too great to be carried by this Principle.

Yours for the good of humanity,

K. S.

Dept. Silent Helpers, Dear Friends:

Your rapid work is like the miracle of Jesus' time. My niece for whom I wired you for help in such a serious condition of intestinal infection is normal. She began to mend in a very short time after we telegraphed you. Who can doubt the power of the word spoken by those who live close to the Spirit. With deep gratitude.

Mrs. J. I. E.,
Evanston, Ill.

Dear Friends in Truth:

In gratitude I am sending my words of thanks for your help in our extreme need.

The wonderful help we received in so short a time gave us stronger and greater faith in the indwelling power of mind. My husband has had a position ever since you began your work, and he is looking forward to greater advancement in a short time. Again thinking you,

Mrs. K. E.,
St. Louis.

Dear Friends:

I am so thankful for everything. At last I seem to be expressing a little faith, and I am beginning to truly realize things of the Spirit. That little article by Nona L. Brooks, just seemed to make things so clear, I think of what God is, try to realize, and then know that we are the same. The whole family is beginning to see light. It is just good to be alive, when we can freely express joy and love to all the whole wide world.

Joyfully yours,

Silent Helpers:

Dear Friends:

When great joy comes into one's life he longs to share it with others. I desire, therefore, to tell the world through your department of my healing. I had been one year in a sanatorium for tuberculosis; at the end of that time I had become unable to stand for three minutes. I could neither eat nor sleep, and I was gradually sinking. A friend suggested a Divine Science Practitioner.

I called one, and after working with her earnestly for six weeks, I found myself a new woman. I had lost my cough, and I had gained strength, and was able to go to the city, and to do all that was expected of me.

It is now a number of years since my healing. I have never had to return to the sanatorium. I am healed of tuberculosis.

Hoping that this testimonial may lead others to seek help in the same way, I am,

Most gratefully yours,
M. P.

Gulfport, Miss.

Dear Friends:

I want to thank you for the helpful words sent to me in your last letter. My husband's foot has healed, and the friends I asked help for are finding a great solace in the peace and courage they have, knowing it is the future and not the past that is theirs to live.

Again thanking you for your help, I will not ask you to continue at this time, but we shall work for ourselves with faith and trust in the law. My love offering is given with a blessing to all of you.

Lovingly yours,

AN EARLY MORNING REALIZATION.

God is with me every moment of this day:

As Presence, Knowledge and Power.
As Life, Truth and Love.
As Purity, Perfection and Harmony.
As Stillness, Rest and Peace.
As Judgment, Justice and Success.
As Wisdom, Health and Strength.
As Fullness, Freedom and Satisfaction.
As Mind, Thought and Word.
As Spirit, Living Soul and Body.
As "All in all."

By making thoughtfully all of these statements for a few mornings, you will find yourself selecting first one, then anothter as your special needs appear. A busy man or woman will find any one of these brief affirmations a helpful companion for the day.

From *Truth and Health."*

Our Publications

* * *

Books by Nona L. Brooks

Short Lessons In Divine Science — Paper, 75 cents; Cloth, $1.00; Leather	$2.00
Mysteries — Paper, 80 Cents; Cloth	1.25
Studies In Health	.40
What Is Real and What Illusion	.30
Victory Series — Four Lectures for	.35

Books by Fannie B. James

Truth and Health — Leatner, $6.00; Cloth	2.50
Selected Bible Readings — Paper, .90; Cloth	1.50
Morning Glories	.50
Words Suggesting How to Heal — Paper, 40c; Cloth	.75

* * *

Divine Science Bible Text Book — By A. B. Fay, D.S.D.	5.00
Divine Science and Healing, by M. E. Cramer — Cloth, $2.50; Leather	6.00
Studies In Divine Science, by C. L. Baum	1.25
The Journey of Jesus, by Ellen Conger Goodyear	2.00
Edinburgh Lectures on Mental Science — By T. Troward	1.50
Creative Process In the Individual — By T. Troward	1.50
Science of Mind, by Ernest S. Holmes	3.50
The Law of Mind in Action, by F. L. Holmes	2.00
The Divine Art of Living — By Kathleen M. H. Besley	.75
Questions On Truth and Health	.25
All Power Is Given Unto You — By Rev. Charles Schlag	.50
THE DIVINE SCIENCE MONTHLY and DAILY STUDIES, per year	1.50
Foreign	1.65

* *

Send orders for above to

THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue
Denver, Colorado

Registered List of the Colorado College of Divine Science

Brooks, The Rev. Nona L., D.S.D., President The Colorado College of Divine Science. Care of Thomas Cook & Son, Melbourne, Australia.

Bromfield, The Rev. Jessie D., D.S.B., 544 Williams St., Denver, Colo.

Bullen, Mrs. H. M., D.S.D., c/o Colorado College of Divine Science, Denver, Colo.

Clark, Mrs. Florrie Beal, D.S.B., 215½ W 12th St., Oklahoma City, Okla.

Carter, The Rev. E. J., D.S.B., 'Sandiacre," Tyndale Park, Herne Bay, England.

Davis, Mrs. Edith A., D.S.B., 1266 Emerson St., Denver, Colo. Practitioner.

Doeserich, The Rev. John, D.S.D., McCullough Bldg., Davenport, Iowa. Teacher and Practitioner.

Downey, Mrs. Eva M., D.S.D., 1530 Grant St., Denver, Colo. Teacher and Practitioner.

Duffield, Mrs. Luella A., 1365 Corona St., Denver, Colo. Practitioner.

Elliott, The Rev. Ida B., D.S.D., 45 Jerome Ave., Piedmont, Calif. President California College of Divine Science.

Emerson, Mrs. Lillian, D.S.B., 431 23rd St., Denver, Colo Practitioner.

Ernst, Mrs. Helen, D.S.B., 1233 Elizabeth St., Denver, Colo. Practitioner.

Fay, The. Rev. Ada B., D.S.D. Abroad.

Galer, The Rev. Agnes J., D.S.B., 501 Taylor St., San Francisco, Calif.

Hanson, Mrs. Hattie, D.S.B., 602 E. 11th Ave., Denver, Colo. Practitioner.

Hardman, The Rev. Harvey, D.S.D.

Hood, Mrs. Alice Cady, Hotel St. Francis, Denver, Colo. Practitioner.

McCorkle, Mrs. Lenore C., D.S.B., 1172 York St., Denver, Colo. Practitioner.

Miller, The Rev. Bertha I., Congress Hotel, Pueblo, Colo.

Munz, The Rev. Carrie F., D.S.D., 624 Lafayette St., Denver, Colo. Teacher and Practitioner.

Nelson, Adeline W., D.S.B., 1561 Colorado Blvd., Denver, Colo. Teacher and Practitioner.

Newman, Mrs. Lucile B., 1517 Fargo Ave., Apt. 2E, Chicago, Ill. Practitioner.

Nidy, Mrs. Evelyn Shaw, D.S.B., 1000 Logan St., Denver, Colo. Practitioner.

Palmer, The Rev. Anna L., D.S.D., 1250 Ogden St., Denver. Colo. Teacher and Practitioner.

ston, **The Rev. Josephine S., D.S.D.,** 420 Spruce St., n Diego, Calif. Teacher and Practitioner.

ad, **The Rev. Anna Ethelynd, D.S.B., 313** Proffitt Bldg., ntralia, Wash. Teacher and Practitioner.

chle **Frank G. and The Rev. Alice R., D.S.D.,** 1414 raus Bldg., 310 S. Michigan Ave., Chicago, Ill.

nford, **Mrs. Judith Dent,** 1407 Humboldt St., Denver, lo. Practitioner.

ggons, **Mrs. Alice Edwards, D.S.B.,** 2380 N. El Molino ve., Pasadena, Calif. Practitioner.

gletary, **Miss Dora, D.S.B.,** 1506 E. 16th Ave.. Denver, lo. Practitioner.

ith, **The Rev. Ruth B., D.S.D.,** Secretary The Colorado llege of Divine Science.

rk, **The Rev. Martha J., D.S.D.,** 1434 Corona St., Denver, Colo. Teacher and Practitioner.

ft, **Mrs. A. L., D.S.B.,** 1776 Ivy St., Denver, Colo. Teacher d Practitioner.

lsh, **Mrs. Louise K., D.S.B.,** 1526 High St., Denver, Colo ractitioner.

ait, **Lavinia,** 2306 N. Highland Ave., Hollywood, Calif. ractitioner.

---

gistered workers are prepared to give present or ent treatments. Address

HE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue, Denver, Colorado

POINTS OF POWER.

I have within me all the power required r the performance of any duty. Nothing at I can vision is too great for the Law to ing forth through me.

I am positive, powerful, and efficient when e weakness of my petty personal nature s been submerged by the knowledge of the uth that I am one with God and that all od is now awaiting my demand.

I bring forth my good by speaking only rds of perfection, and I manifest abund-

Churches, Colleges and Centers

ADELAIDE, SOUTH AUSTRALIA — The Divine Science Centre, Room 15, A. N. A. Building, Flinders Street.

BELLEVILLE. ILL. — First Divine Science Church, 311 E. Lincoln St., Rev. Emma Stolbérg, minister, Residence, 402 W. Cleveland.

CHICAGO, ILLINOIS—Divine Science College of Illinois and First Church of Divine Science, 1414 Straus Building, 310 South Michigan Avenue, Chicago, Illinois. The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.

DAVENPORT, IOWA — School of Divine Science. McCullough Bldg., The Rev. John Doeserich, Minister.

DENVER, COLO. — Colorado College of Divine Science, Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.

First Church of Divine Science, 1819 East Fourteenth Ave., Denver, Colo. The Rev. Harvey Hardman, D.S.D., Minister.

EXETER, SOUTH AUSTRALIA—Florence Hinde, Leader. Rechabite Hall, Semaphore Road.

LONDON, ENGLAND—Divine Science Fellowship, President, Nona L. Brooks; Chairman, Sophie Nicholls; 419 Oxford St., W. I., London (I. N. T. A. Rooms).

MILWAUKEE, WIS. — First Divine Science Church, 771 18th St. The Rev. Clara B. Letsch, Minister.

NEW JERSEY, EAST ORANGE — The School of Divine Science and Unity. Room 7, 19 Washington St. Mrs. Ferbe G. Burton, Founder and Leader.

NEW YORK, N. Y. — First Divine Science Church, Hotel Biltmore.

OAKLAND and PIEDMONT, CALIF.—First Divine Science Church and California College of Divine Science, 45 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott, President. Reading Room, room 403, 532 16th St.

OKLAHOMA CITY, OKLA. — First Church of Divine Science, Sorosis Club House, 15th and Robinson Sts., Rev. Florrie B. Clark, Minister.

PHILADELPHIA, PA. — Chapel of Truth, Divine Science, 1600 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE. — First Divine Science Church, 816 Clay St., near Cor. E. 25th. The Rev. T. M. Minard, Minister; Mina Minard, assistant.

PUEBLO, COLO. — Leader: Mrs. Charles W. Lee, 1901 Elizabeth St.

SEATTLE, WASH. — Seattle College of Divine Science, Mrs. Mary Jennings,503 University Bldg.

ST. LOUIS, MO. — First Divine Science Church, 3617-19 Wyoming St., Rev. Elizabeth Nordman, Pastor.

ST. LOUIS, MO.—The Missouri College of Divine Science, 3617-19 Wyoming St. Rev. Charles Schlag, President.

ST. LOUIS, MO.—North Side Divine Science Church, 4300-6 Gano Ave. Rev. Charles Schlag, Pastor.

DIVINE SCIENCE READING ROOMS

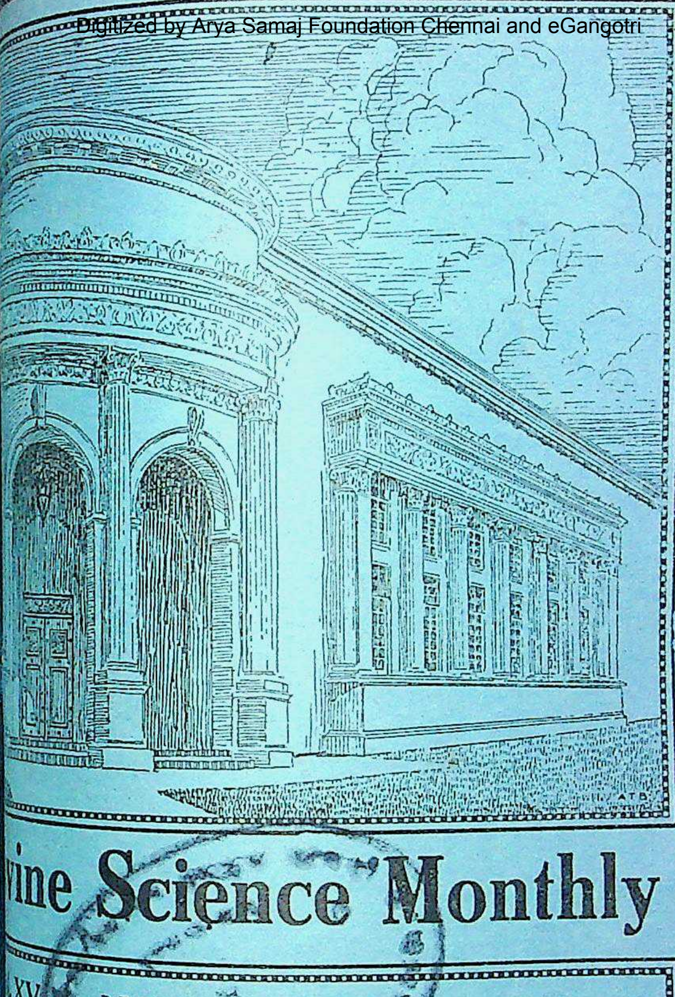
Denver, Colorado

504 California Building
Open from 10 a. m. to
4:30 p. m.

Every day except Saturday there is a public meeting from 12:10 to 12:50. Every one is invited to these meetings, and you are free to come in at any time, and leave at any time. These meetings are held at this time especially so that those who are down town, employed during the rest of the day, may have a time of Silence, and the opportunity to receive help from the Lesson.

"This is the Kingdom where all lives centre,
And all are one, yet each alone must enter.
Ah! thither might I win thee
Now by the words I speak!
It is not far to seek,
It is within thee."

From *The City of The Five Gates*
By James Rhoades



vine Science Monthly

.XV NOVEMBER, 1930 No. 11

IN THIS ISSUE

Prayer and the Law
BY HARVEY HARDMAN
The Great Magician.
Daily Studies in Divine Science

er Copy
$1.50 per Year

CONTENTS

November, 1930

A Letter to Our Readers from Nona L. Brooks .... Page 1

The Vagabond Philosopher. By Harvey Hardman 7

The Great Magician By Harvey Hardman 16

Daily Studies — The Law of Increase By Ruth B. Smith 20

COPYRIGHTED 1930
BY THE
Colorado College of Divine Science

DENVER, COLORADO
Nona L. Brooks, President

Harvey Hardman, Editor
Anna L. Palmer, Associate Editor

PRICE $1.50 A YEAR
FOREIGN $1.65
15 CENTS A COPY

Entered as Second Class Matter March 13, 1916, at the Post Office at Denver, Colo., under the Act of March 3, 1879.

"Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918."

A Letter to Our Readers from Nona L. Brooks.

Melbourne, Australia,
August 6, 1930.

Dear Readers and Friends:

Greetings from the other side of the world. However, a few of you are nearer than that; some are here in Melbourne. I have come to know you and to love you during the past few months.

This trip into the far West has been a marvelous experience, and a delightful one. So far my work has kept me in Melbourne, but in a few days now I go to Adelaide, then to Hobart, Tasmania. After that back to the mainland and work in Sydney, a very much alive and forward looking city, they tell me. Sydney is the city of business enterprise; Melbourne the city of homes. It is a quiet place with many beautiful parks, boulevards and home gardens.

After Sydney comes New Zealand for several weeks. There are two Divine Science centers here and some New Thought groups. Isn't it wonderful how this teaching spreads?

After New Zealand, home about the tenth of December. My heart goes pit-a-pat as I write that, for while I love to travel, to meet new faces, to see new lands and to have new experiences, the joy of the home coming is the greatest of all.

You will be interested in hearing why I came to Australia when there seemed to be abundance of work for me in the United States. I believe each one of us, if he seeks it, may be directly guided by the Spirit. For years I have sought this guidance in little decisions as well as in things of greater moment, and have never known it to fail.

Early last Fall it was made clear to me that I was going somewhere after Christmas; where was not given. As the weeks passed and I received no further direction, I was surprised for usually details are given me sometime ahead.

About the middle of December a friend who was in Denver for a few days asked where I was going. I told her I did not know. She laid her hand on my arm and said emphatically, "Come to Australia with me." She was to visit her daughter in Melbourne. I knew immediately that there was my guidance; other places had been suggested to me before this but to none had there been the inner response.

During the several weeks that we were on our way to Australia, I did not know definitely why I was coming but I felt certain there was work here for me. A few days after arriving in Melbourne, I went to see Miss Laurensen, leader of the Melbourne Divine Science center. You should have seen her face when I told her who I was. She said she had been praying for some one to be sent to Melbourne from the Colorado College and

There was the answer to her prayer. Several times since we have spoken of how wonderfully the Spirit answers our calls. Miss Laurensen in this far away country and I in Denver, yet in answer to her the Spirit brought me. We have both rejoiced that it is so.

Australia is a most interesting country. In many ways Melbourne reminds me of a California city; there are palms, pepper trees and eucalyptus. Although it is mid-winter — you see, we are on the opposite side of the equator from the States — there are flowers in bloom in the yards, and the wattle tree, a species of mimosa, is gorgeous with its feathery and graceful fronds of bright yellow. There are many beautiful trees, shrubs and flowers that I have never seen before.

The Australians are free, easy, cordial in temperament and supreme in hospitality. Very courteous and obliging. It is remarkable what they have accomplished in the short time they have been a real country. Even now there are only six million inhabitants in all Australia. Melbourne and Sydney have more than two millions. This makes a scattered population for the rest of the country, a wide area which is three thousand miles from east to west and two thousand from north to south.

I am told by those who live here that there is some good native art. I hope to see it before I leave.

Since the country is rich in production, the people are endeavoring to become self-sustaining. To this end an exceedingly high tariff is levied on all imports, making their prices abnormal and prohibitive. They are thus trying to force people to buy home products. They hope in this way to reduce unemployment, a very serious problem here.

Because of its isolation, together with the fact of its small population, there are many problems facing Australia. It is meeting them with a great deal of courage however, and that always counts.

I have been asked to give a lecture on my impressions of Australia, but I had wisdom enough to say, No. One so often makes the mistake of thinking he knows all about a country after only a few weeks stay, and my knowledge so far is confined to a small portion of this great commonwealth. Now that my classes are finished, I shall have opportunity to do some sight-seeing before going to Adelaide.

Are the Australians different from us? In some ways, yes. Their conversations are different, also their voices and their pronunciation. I am now in the land of

> ēvolution, not ĕvolution;
> labor′atories, not lab′oratories;
> trams, not street cars;
> scones, not biscuits;
> cardigans, not sweaters;
> flats, not apartments, and so on.

We go to the left here instead of the right; and we eat tarts and pasties, Yorkshire pudding and stead and kidney pie. There are passion fruit, stard apples, rosellas and many other fruits I e never heard of at home, not even in Cali-nia.

I am writing this in front of a bright fire of lee roots, a most delightful burning wood, dug and brought to us from a northern state of stralia.

See how I have run on and I have said nothing t the most interesting and enjoyable part of stay in Melbourne, my work. Beginning April h I have spoken every Sunday, had a Wednes-noon meeting, and taught two classes. All of se have been well attended and the message been received with interest and enthusiasm.

Miss Laurensen studied in London with our Mrs. Bullen. She has been working in Mel-ne for three years. She gives a pure and g spiritual message unmixed with side issues. students are well-trained and her center is nding in its power. We should be proud to Miss Laurensun as one of our workers.

has been a pleasure also to see quite a great of Miss Hewstone who for years has been a ch New Thought worker of Australia. Miss tone has a Metaphysical book depot in the nal Bank Building, Melbourne. She also s group meetings and is doing all she can to people to get the purest message of Truth we today.

I am looking forward to meeting the Misses Hinde of the Adelaide Divine Science Center. It will be a pleasure to meet these sisters who are doing splendid work in their city. And in other cities I shall meet many strong workers. It surprises me to know how many centers there are.

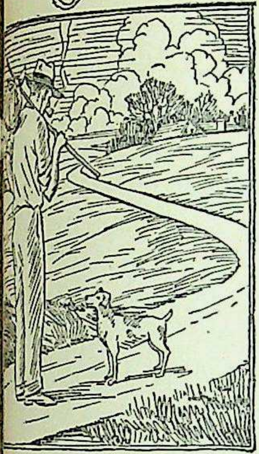
Melbourne has given me much pleasure and many beautiful memories to take away with me. It is my first Australian love and I shall not forget the friends I have made here. Their thoughtfulness for me and their many kindnesses make my heart glow whenever I think of them. A number say they are coming to study at the College in Denver. When they come I hope they will find Americans just as kind and lovable as I have found them.

Now I must start this letter on its journey across that wide expanse of sea. One realizes how wide it is when he remembers that it takes three weeks to cross it.

Yet my thought crosses that space in a moment of time, now, as I send my blessing to every one of you.

Faithfully yours,
NONA L. BROOKS.

Vagabond Philosopher



Prayer and the Law

By Harvey Hardman

WE sometimes fail to derive from the lessons of Jesus the value they have for us, because we neglect to trace them from the forms in which they were uttered, into the terms of modern thought. The old terms were e at the time they were used, but as the fig- s had to do with another order of human rience, remote from our present ways of think- they stand in our minds as lifeless images, a dead language of the soul. It is practically ssible to revitalize them as thought entities, use they do not correspond to anything in our rience.

Take the parable of the unjust judge, who, ugh he would not give heed to the penniless an who had a just cause from motives of justice, nevertheless finally listened to her case and rendered favorable judgment because of her importunity. There is contained within this simple story one of the most important lessons we have to learn with regard to the use of the Laws of the Mind.

The figure of the judge in the parable represents the Universal Mind. The petitioner is the individual mind. It would be ridiculous to assume that perfect Intelligence and Justice, would require insistent and long continued importunity before It would give heed to the seeker for Truth. Its ability to understand is perfect; Its power to act is unlimited. Where then, is the lesson? Why the necessity of repetition of the petition?

In our study of the Laws of the Mind, we are introduced to the conception that the Inner Mind never sleeps, never rests, that as the creative and regenerative power of the body it must always be working to take care of the vital processes that continue while the objective mind is asleep. Though it never rests, it never becomes tired and is therefore effortless in its action and there is apparently no limit to its power. Or at least the limit is so far beyond that which we assign to our objective faculties that we have no way as yet to determine where to fix it.

The power we use in everyday life is this Inner Mind, acting through the medium of the nervous and muscular organism. Through the machinery of the objective or sense-conscious mind, we co t up with the Inner Power by a transmission tem that is as yet but little understood, and s we form habits, which is the law of repetition lied to acts. No doubt a psychological method l some day be discovered, by which we will be e to liberate the vast power of the Inner Mind tly, and without the cumbersome and round-t method at present in use, of forming habits, hannels through which it can flow into action mined by the little mind. At present the d is geared to the muscles and nerves, and the gy is transmitted into objective action, and a operates a comptometer, a musician plays the light Sonata, and the Vagabond Philosopher abled to type his thoughts.

Let us extend this conception to the realm of yer. Prayer is an attitude of mind on the part he individual toward the Cause of things. It n effort to gear the machinery or the self to Infinite Power. We have found from exper-e that merely *asking* Universal Power to do gs for us is not effective, for if that were the condition attached to the process, beggars ld be millionaires and ditch diggers would be s.

r would the mere process of repeating the re-t effect the results desired. Yet without the ition, the method would be ineffectual, too. one of the basic laws of the mental universe, *thought* determines the degree and character e power to be derived by the individual from the Creative or Infinite Mind. The Inner Mind is always in action, the Power is never "cut off" and the potential point of contact is Omnipresent. How are we to connect up with it and receive response to our needs, and favorable judgment in answer to our demands? How does the parable of the poor widow and the unjust judge apply?

Let us take as an illustration of the principle of repetition with regard to prayer, the desire for greater knowledge of the Law. We admit at the beginning that *thought*, a definite concept in mind of the idea or ideal to be realized, is the very substance of prayer. The widow knew what she wanted of the unjust judge. She had a definite objective in mind. Then, in addition to the law of repetition, there are two other essential factors involved in the process of realization. First the primary conception: I desire greater knowledge of the Law. Second, I am willing to act in cooperation with the Power which can supply this greater knowledge. That is, I will do the things necessary to put me in touch with the Law in order that I may learn more about it.

Repetition of the prayer for knowledge, when vitalized by desire, will lead to definite action. The soul affirms: "I will meditate in thy Law day and night." "I will examine the facts of life, analyse the experiences of others and my own, for evidence of the action of the Law. I will use the microscope of thought, the telescope of the imagination, the laboratory of the emotions, until I ve mastered the technique of the scientific thod of learning the secrets of the Law." Re- ating consciously such a prayer, day after day, nth after month, liberates the power of the nd in the desired direction. The process con- ts the objective mind with the larger vision d power of the Inner Mind which never sleeps, t which is always thinking about the subject sented to It by the self. And when, in the med- tive Silence, this desire to know more about the w is kept uppermost in the mind as the object f thought on the part of the Creative Mind, the aning of the phenomena of life and experience l become clear and the Law revealed. For the w manifests through, and can only be appre- nded in, phenomena. It is the moving Force hind all appearance.

Knowledge of any subject comes through nat- al channels. A common experience will illus- te the point. For instance, we walk through e woods. About us is a constant play of life. s, bugs, worms, flies, birds, chipmunks and ndreds of other creatures. The way is lined h flora — flowers, trees, fungi — a thousand ms of life. If we are not interested in these ngs, or lack powers of observation, all this vast y of life, intelligence, form, color and beauty l have almost no meaning for us, other than the e consciousness that it exists. We would see y a minute fraction of the drama. How would be able to see more of it, and to know more about it? Obviously by deliberately cultivating a more intimate personal acquaintance with the population of the forest. We need no books on botany to study flowers and plants. We would not be so much interested in their Latin names as in their personalities. The informal acquaintance will lead naturally to more intimate knowledge, but even the most accurate dissection in the laboratory will not enable one to understand the heart of a flower. Only love, growing out of personal contact with Beauty, can do that.

It is like that in the study of the Law, in the prayer to know more about It. In our desire to become better acquainted with the marvelous phenomena of nature, so that our walks through the woods will yield us larger returns of joy and interest, we begin by examining in detail the nature of Beauty in particular forms. Our knowledge expands. We begin to sense the vast Urge of Life that lifts these countless forms and creatures up out of the silent earth, and provides each with its proper setting and enables it to accomplish its life cycle in happiness, filling its place in the sun. From the study of individual forms, we are led into the mystery chamber of Life itself, the Source of all life. Your prayer for knowledge has been the means of conducting you to and putting you in touch with, the very Spirit of Nature, so that you feel an intimate sense of kinship with every living thing.

And so with the prayer for knowledge of the

Great Law of Mind. We are always walking in the midst of phenomena which has the power to reveal the action of the Law, and indeed is always so doing. But we may pass by the most wonderful experiences without seeing their meaning in terms of the action of the Law, unless we examine them with the intent to see in them the knowledge we are seeking. When the prayer is the expression of real desire to know, we will be led to search and he that seeketh findeth.'' One thing is certain: we are *always using the Law.* Every act, every thought, all that enters into our daily experience, is the manifestation of that Law which we seek to understand.

At first, like the beginner in the study of nature forms, we should search for the meaning of individual aspects of the Law. We ask questions of it. What is the nature and purpose of *desire?* How and why does the *will* function as a tool of the personality? Where is the hidden Spring out of which flows the endless stream of images that constantly passes through my mind? Why is my work easier at times than it is at other times? Where do dreams come from? What is the nature of the intelligence in me that so accurately assimilates and distributes the energy of foods, giving to each cell, gland, and organ just what it requires and not something else? How do I see? How did my sense organs come into being and what is it that hears and feels and knows? Thus we are demanding of the Judge—the Law—answers to problems that can be solved by no other power, for the Law and the Intelligence that asks are one. We go into the Silence that we may hear "what the great Soul saith."

Instructing his disciples with regard to prayer, Jesus once said: "Use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking." On the other hand, the parable of the unjust judge indicates that Jesus regarded persistence as essential, though not to make the Father hear, for "the Father knoweth what things ye have need of before ye ask." Obviously then, the purpose of repetition in prayer, is to gear the objective mind to the power of the Inner Mind. Thus we develop the habit of thinking in terms of the Law, just as a student of nature thinks in terms of the life and habits of those phases of natural phenomena that engage his attention, or the musician trains himself in the principles of music.

It is our considered opinion that the student of Divine Science will make greater progress in his knowledge of the Law by consistent and persistent prayer for deeper understanding along the lines indicated, than he will by placing the emphasis on making demonstrations. Demonstrations follow, rather than precede, knowledge of the Law. We can demonstrate only at the level of our knowledge of and faith in the Law. When consciousness is filled with the light that comes from knowing the Law, then it will be easy to find the way to success and happiness and health.

The Vagabond Philosopher will be glad to furnish a list of books of a truly scientific character, to anyone who is sufficiently interested in this, the greatest of all sciences, to write for it. When the student is ready, and longs for greater knowledge, the Teacher appears.

* *

I realize the Wisdom, Harmony and Power of the Master Within.

I accept the Riches of Life with joy.

I perceive the Wonder of Life with humility.

I embrace the Beauty of Life with love.

I eat the Bread of Life with gratitude.

I am the perceiver of Eternal Truth; the receiver of abundant good.

The Christ Consciousness expresses thru me as alth, happiness and prosperity.

The Great Magician.

BY HARVEY HARDMAN.

THERE is an ancient tale about a Magic Cap, only one of which was in existence. It was called the "Wishing Cap" and the one temporarily possessing it, could lose it if he forgot a certain mystic Word at any time when that Word was needed on the instant. While he had it, however, if he wished to go *anywhere*, all he had to do was to put on the Magic Cap, and forthwith he was *there;* and if he desired to go to some point in *time*, either past or future, he simply clapped on the Cap and wished himself *then*, and straightway it was so.

Psychologically, such myths and fables had their origin in the child-heart of the race, and was a sort of "wish-fulfilment" image that grew out of some latent possibility in the soul, later to be realized by the evolved intelligence of man. There are now many authentic records of psychic experiences, fully attested by trained and trustworthy observers who have checked the details, showing that some people do possess the power to travel in the Astral World, in which state both the past and future can be summoned before the mind. If some can do this, all may evolve to that level of power.

Other myths and legends have to do with immortality, wisdom, happiness and so on. Would it not be wonderful if we could discover a magic "Wishing Cap" for happiness? Well, there is st such a magic cap, and at the time God made e human soul, He arranged that there should be e ready at the birth of each person. There is herefore one for you. Have you asked for yours? r I may as well tell you that, being such a ecious thing it is kept locked up in the Great ecret Vault, and will only be delivered to you hen you yourself “speak the Word” which ens the Vault with the Vibration of your Voice, which there is not in the entire universe an act duplicate, so that no one else will ever be le to secure *your Magic Cap*. Nor can anyone in e whole world “go and get it for you”. You, d you alone, can speak the “Word” that will e you possession of the precious Cap.

Of course you are thinking, “I do hope he will l me plainly just how to secure my Magic Hap- ess Cap, for I am not very happy, and I would e to use it today. Perhaps after all it is just one those mystifying “parables”. No, my dear ild of God, it is more than a parable, and here the explanation the Great Magician gave to me. order that you may be absolutely *sure* of the thod of obtaining this marvelous gift, I will e you His own words of instruction.

> “When you pray asking for anything you greatly desire, believe that you *have* received it, and you *shall* receive it.”

That is the first step, and once you see the struction of the sentence with regard to the ses, you will understand that when you speak s Word, you maintain a certain *mental attitude*. e Word given above begins the process of plac- g in your hands the Magic Power, and has to do th *receiving*, but in order to complete the circuit and open the Great Vault, another and complementary Word must be spoken. Here it is:

> "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that you mete, it shall be measured to you again."

Those two Words, when spoken in your natural voice, without doubting or affectation, and "from your heart", produce a most wonderful effect, give birth, as it were, to another Word, which is the real and wonder-working *Magic Word,* or Magic Happiness Cap. The final Word is LOVE.

And this is the way it works. Whatever you do with love, gives you happiness. A mean, small spirit, that would give only short measure to others, will attract short measure in return, and that makes the small nature unhappy. The ideal Law for a selfish and unloving person, would be one which would enable him to give little and receive much in return. But, fortunately or otherwise, there is no such law in the universe. If you expect to receive generously *from* Life, then you must *give* generously *to* life. After all, there is assuredly great wisdom in such an arrangement, for it makes everyone richer and happier. Even the old skinflint who gives short measure receives more under this plan, for it encourages the habit of generosity in the discerning, and he profits by it in spite of his littleness. One thing is certain, the most wonderful part of it all. The more you give the more you receive, and the more therefore, there is to give. It is a LAW. Read the Key-Words again.

I am the light of the distant stars
I am the soul of the sea.
I am the sunset's crimson bars,
For God is the Soul of me.

I do not have to worry, I do not have to fear;
I only have to think and work, and KNOW that God is here.

I work without worry and think straight and true,
And therefore I'm happy, whatever I do.

Treatment for a sick friend:

I reach out to the stars, and bring the white radiance of Eternal Light to your healing.
I penetrate to the still center of infinite motion, for power to make you well.
I enter the inner Silence of Divine Consciousness, and *know* that you *are* well.
I seek in the calm beauty and mystic serenity of Cosmic Motherhood, the blessings of your peace.

I am the Child of God, spiritually and eternally, therefore no one can hurt me, nor deceive me, nor deprive me of my good.

The Universal Life Force flows thru me,
And makes me strong, happy and free.

The Virtue of the Healing Christ is in my hand;
The Wisdom of the Loving Christ is in my heart.
H. H.

Saturday, November First

Watchword: "These signs shall follow them that believe."

The signs that are promised have been related to miracles.

The Greek word that is translated miracle is "dunameis," meaning a word of power, the sign of a dynamic action.

Is not that just what we need? Dynamic action. Action with Power back of and within it. Then in order to have the "sign" we need a dynamic. But the hope for increase or the need for increase is not the dynamic.

The dynamic is the certainty that we are Sons of God, that we are endowed with not mere man power, nor mere machine power, but *God Power.* God power is the power that is used by man, and by the mightiest machine that can be conceived. No matter how much is used there is still all the God-power in the universe that may be called upon.

Work then, to know that power is within you. This is the meaning of "in my name" that Jesus gave as an instruction.

In the consciousness of your divine humanness you can speak the word and it shall be done unto you.

While multiplication is evident in the outer (that is increase of power), the dynamic is your God nature. This is the power that brings into manifestation that of your birthright of which you are less aware.

God giveth the increase.

Study—John 10:33-39 Pages 91, 92
John 11:1-47

Sunday, November Second

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases.

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord is merciful and gracious, slow to anger and plenteous in mercy.

He will not always chide; neither will he keep his anger forever.

The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The righteous shall inherit the land, and dwell therein forever.

The law of the Lord is in his heart; none of his steps shall slide.

Cast thy burden on the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

Monday, November Third

Watchword: Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.

Notice that the word is not that God shall give you wealth, but shall give you power to get wealth.

And what is this "power"? Is it not wisdom, intelligence, life?

It is the steadfast use of the intelligence which is your birthright that will open your eyes to the ways of wisdom.

How thankful we are that we are equipped with the nature and quality which makes things grow; that we are representatives of the Infinite One, that we are miniatures of that One which we call God or Principle.

Jesus said that he could do nothing alone, but that through the conscious identity with the Father, he could work as the Father worked.

This life Principle carries the plants through blossom to seed, thus multiplying the representatives of the plant.

And this Life Principle will multiply your planting, no matter what the nature may be. Your planting of resistance will multiply just as readily as your planting of love. Let us, especially at this time of the year, set aside time for the special opening of the heart and mind to the wonders of the universe, to say nothing of the wonder of the God-man. Let us look well to the seeds we are sowing. Let our sowing be seeds of faith and joy and love, co-operation, expectancy, thanksgiving, steadfastness to Principle.

Study—Deut. 8th chapter Page 63

Tuesday, November Fourth

Watchword: What we hold in thought must be brought to form.

For the objective world is the "form" determined by the kind of thinking we do. Man is only beginning to sense this, and to the degree of his realization he orders his thinking.

If water is poured into different receptacles it takes the form of the vessels, but the water is not changed.

Our thoughts are like the vessels; they determine the form which the Substance (the innerness of Mind, which acting we call thinking) shall take. The only way we can change the form, is by changing the habit of our thinking.

Man has thought that some events, some experiences, some things were evil and some good. The only thing that needs changing is the use we make of our Sonship, the form automatically is like the thinking we do. We cannot use thoughts of hate to bring a glorious experience.

Let us examine our inmost thoughts. Are they such as to insure harmony in our experience, in the outer? And if they are not, their form will make stumbling blocks not only for ourselves but for others; and in turn, the resistance these stumbling blocks stir in others' thoughts, will multiply and make other obstacles.

What do you wish increased? Good, or obstacles? Then heal your thinking. "Blessed are they that do hunger and thirst after righteousness for they shall be filled."

Study—Isa. 55:8-13 **Page 91**
Isa. 57:13-21

Wednesday, November Fifth

Watchword: When we discover ourselves we know the Power that carries us forward.

Down through the ages Man has thought of himself as something outside of God, and for some reason as a being needing to fight his way into the place of Power. While all of the time his humanness is not only the right to Intelligence and Wisdom and Power, but it is the evidence, the manifestation of this Intelligence, Wisdom and Power. Repeat, as though you had never heard it: "Brethren, now are we sons of God, and it doth not yet appear what we shall be."

Does it not reveal to you the strength, the ability, and the Power that is manifesting you? Is not the son a representative of that which is sending him forth, endowed with the authority to act for the Father? And since this is so, does he not use the substance, the life, the intelligence of the Father in doing the work that he finds to do?

So what is the "Law of Increase"? Is it not to discover one's self? Is it not to accept one's self as the representative, endowed with the Power of that which is sending us forth? Is it not to know that we are Sons of God?

The more definite the "knowing," the more vivid the acceptance, the more vital the illumination, the clearer the realization of this Sonship, the wider the channel through which the Father can manifest the Son.

We shall then "work as we see the Father work," with the absolute certainty of the fullness of the spiritual gifts, and the knowledge of the way to bring these gifts into manifestation on the objective plane.

Study—John 5:17-31 Page 105
I John 3rd chapter

Thursday, November Sixth

Watchword: Of His fulness have we received.

Of what use is an electric wire unless it is carrying the energy which we call electricity? Of what use is a big machine if it is not delivering power to be used? In either case these implements are locked up or laid aside until they are needed. Of themselves they are of little value.

If it were possible to put a human body aside unless it were revealing through action the power that is God, to what would that instrument or machine amount? Just about as much as an electric wire. But with the power that is God's, which is being delivered to the world of affairs through him, man is the highest expression of this Principle.

We still forget the source of our supply of wisdom, energy, love, life; man still thinks of himself as complete in himself. As a consequence he fails in one line or another, his strength gives out, his wisdom is confounded, his love dies, his life departs. While all of the time he is the very manifestation of God-ness. All of the time he is functioning Principle or God into the visible.

We live in a Mind-world, whose activity is Mind activity, mental activity. The conclusions at which we arrive mentally, or by our use of Mind, determine what the experience is to be. We are perfectly supplied with all the Principle in the universe. We cannot diminish it in any way. We are compelled to use it by our very stage of unfoldment. And It responds to us "in kind." That is we have in experience what we put forth in thought.

Study—Isaiah 27:1-5 Page 123
Isaiah 40:28-31

Friday, November Seventh

Watchword: My work is the gift of the Father.

The place where I work is the result of my cooperation with the Law of Life, and it is the place where I can do my experimenting; it is my laboratory. There are within me all the "tools" that are necessary for the splendid completion of the work I have begun.

And what is the work I have begun? Knowingly or unknowingly "I am about my Father's business." Knowing or unknowingly I am working to get back to my Father's house. Through the work I do I have the privilege of developing the gifts that are mine. These gifts are intelligence, power, wisdom, love, joy.

By means of this intelligence I can see the possibilities in my laboratory: by means of the wisdom which I may use, I can make better the work of my experiment station. By using love which is my true nature, I can see the ways and means of using the factors of my work to the best advantage for myself and for others.

And the joy I find in my work makes it more effective in itself.

The dandelion is as much a sign of the presence of Life as is a rose.

And in the simple home there is as much need for wisdom and power and love and joy as in a mansion.

I thank God for my work.

Study—Matt. 5:13-16 Page 75
I Pet. 4:11

Saturday, November Eighth

Watchword: **God made the world, but He did not make your world.**

All that can possibly be needed is at hand in the invisible for us to use as we will. And according to our use of it, is our experience, is our world.

Man is the image, the representative of the Father, and is the instrument by means of which the essence of Spirit is brought into objectivity. Thought might be called crystallization of Mind. Mind activity circling around these Mind crystals, enlarges the thought, increases it, until it becomes visible to us. And the kind of visibility we experience is determined by the kind of crystals we allow to form in the mind. These crystals might also be called seeds.

For what kind of increase are you building?

If we wish to realize joyous, effective, satisfying increase, we must never allow a thought of fear or worry, hatred or defeat to crystallize in our thinking, for our fears will certainly begin to grow if they ever reach the point of crystallization.

No matter how the day seems *God is,* and God is good.

We are always making our world. Many a man and woman has built success out of the ashes of failure. This is what makes for genius.

The person who does not know when he is beaten, is building a world of power and strength.

Study—Gen. 1:27 Page 318
Eccl. 7:29

Sunday, November Ninth

What is man that thou art mindful of him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou hast made him to have dominion over the work of thy hands; thou hast put all things under his feet:

God said, Let us make man in our image and after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air . . .

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Commit thy works unto the Lord, and thy thoughts shall be established.

For not the hearers of the law are just before God, but the doers of the law are justified.

Lord, thou wilt ordain peace for us: for thou hast wrought our works in us.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which has delivered you.

Being then made free from sin, ye became the servants of righteousness.

We have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God.

Monday, November Tenth

Watchword: The Law of Creation acts with equal certainty whether we work with It intelligently, or against It ignorantly.

Man has mistakenly placed his own interpretation upon the thought of "increase." He has put under its heading wealth, health, joy, peace and and all that he considers well-being. He says, when these results are not evident, "The law doesn't work." He either forgets or has not yet awakened to the fact that the law *always works.*

If It ever stopped working It might stop at any time, and we could never be sure whether the sun would shine tomorrow, or that two and two would make four. It is because we can depend upon It that we can grow and develop at all. And it is because thought-seeds we sow which are not constructive finally die out, that we can correct our mistakes.

There is one place to be careful, and that is in our thinking, for it is here that all beginnings are made. Be careful of the thinking, and you need not "take thought for the morrow," so far as increase is concerned. For the nature of the thought determines the result, for result there will be.

Creation is fulfilling; it is not determining; it is impersonal, but not unconscious. We bring into our outer experience the deep convictions we entertain. We must beware then of expecting "hard times," "bad luck," disaster, and trouble, for substance is ever moving, and is called into the visible through the thoughts we hold.

Study—Matt. 9:29 Page 291
Matt. 17:20

Tuesday, November Eleventh

Watchword: These signs shall follow them that believe.

The belief indicated here is not a mere mental belief or acceptance; it means an abiding faith in the Principle which lies back of all form. No matter whether the form be beautiful or hideous, the Substance is God. Belief here means a conscious abiding in Principle.

When I know that the Principle lying back of a "deadly thing" is God; when I do not waver from that consciousness; when no sense of fear comes into my thought, then the "form" of deadliness is not evident to me.

A story is told of the monk who sat in his cell rejoicing in his consciousness of the love of God. He realized the omnipresence of this love, and It transformed everyone of whom he thought. He had the sense of living in this Love as a wonderful light. Finally into the light came "Satan." The monk said, "Satan, thee too I love," and immediately Satan was turned into an angel of light.

The monk, abiding in the consciousness of the Substance back of the form called Satan was rewarded by knowing that what was feared as an evil thing by those who did not know God, turned into an evidence of the Substance Itself. He was blessed with his own realization of the everywhereness of the Father. This blessing was "increase."

We too, can grow into an abiding consciousness of the presence of Spirit, the Presence of God. We too, can come to know God aright. We too can then do the things that the Master did, for we shall be so conscious of the same Power that we shall not be moved by appearances.

Study—Mark 16:17, 18 Page 354
Acts 5:12-42

Wednesday, November Twelfth

Watchword: We must transfer our dependence from the visible to the invisible.

What is the substance of all that is visible? What is the substance of form? Is it not Principle, God.

Man can use all of Principle that he will and It is not diminished, It is ever the same; but that which is visible, that which is form is diminished by use. One cannot put complete dependence upon the visible. It is because of this "Invisible" that anything is substantiated, but we should keep our trust in the substance, not in the form.

How man has wandered. He depends upon money, position, fame; he depends upon that which man has discovered; he depends upon what scientists have told him. Not that the scientists have not discovered truths, and will continue to do so, but we must trust that which is behind the discoveries.

As we spend money, it is gone; as we depend upon the substance that is back of money our realization of substance increases, and it will take form as we need it. It will take form in friends, in love, in strength, in accuracy, in wisdom, in joy, in rest, in peace.

Can you catch and cage peace so that you can go and take some of it at any time? No, it is only through a sense of dependence upon Substance, (another name for God or Principle) that you have peace.

Can you catch and cage love or wisdom? Wisdom is not in books; you find only the form of wisdom there.

In God I trust.

Study—Isa. 26:3 Page 341
Jer. 17:5-10

Thursday, November Thirteenth

Watchword: Of myself I can do nothing; it is Principle within me that doeth the work.

The Principle is manifested in man as Christ, the individualization of God or Principle. That part of man which is visible, that by means of which he communicates with other men, that which we call physical, is an instrument or a machine by means of which the reality of man is brought into this world.

How do we know love? By means of some visible expression, is it not? We can scarcely think of abstract love. It is recognized by us when it is functioned up, or manifested humanly, or by the instruments which can make it visible to us. We recognize it in animals; we see that plants respond to it.

If it were not for this "inwardness" of man to what would he amount? And this perfect withinness, this Christ Principle, is in the baby before it is born; it is this Principle that forms the instrument through which the Inner can best manifest.

How are we to increase our sense of It?

Is it not by making the fullest use of it possible? Is it not by calling upon this withinness, by recognizing It at all times? It will never fail us, even though we have failed in our recognition of It many, many times.

It is this Christ within that makes us human beings. Without It we would be mere shells, or perhaps we would be below the height of man.

Principle never changes; the form, the physical is always changing. It is the Principle that is our life, our power, our wisdom.

Study—Romans 8:21, 38, 39 Page 335

Friday, November Fourteenth

Watchword: “Where there is no vision the people perish.”

Where there is no vision there is no “increase”. That is not used, shrinks or dwindles. What is used multiplies, or increases. What is used constructively, increases constructively, and what is used destructively, increases just the same.

Perhaps we do not see the increase in a day, but the growth is going on just the same. Many times we do not recognize the increase, because the relationship between the “vision” or the “sowing” or the “use” and the results seems widely separated. Spiritual increase, however, is not always in “kind.”

“Vision” here is something like a standard, an ideal.

Wise is the individual who sets up a standard, and who lives as near that standard as he possibly can, for his self-respect will not then be shattered; he will not be ashamed of himself.

What respect a community has for a man of whom people can say “His word is as good as his bond.” Is not this respect of the community an increase? Is it not a sort of reward for the individual's integrity?

And is not the word of scorn for this integrity a confession on the part of those who express it that they do not practice truth.

Keep your vision clear; set a high standard, and thank God in your hearts that you are endowed with the power to live up to this standard.

Study—Hosea 8th chapter, especially 6th verse.
Joel 2:28, 29
Bottom of page 333 and page 334

Saturday, November Fifteenth

Watchword: God lives, moves and has His being in me, just as I live, move, and have my being in Him.

It is only through man that God will be revealed to man. And God will be revealed to man because God is within man.

God is my life, my wisdom, my power; and as the child of God I can use as much of these gifts as I will, and to the degree that I use them I "am blessed," or my comprehension of them increases.

Think what it will mean to me to realize that within me is all the power I can use; all the wisdom I can ever exercise; all the love I can ever feel; all the life I can ever enjoy.

Just to feel that I can never deplete any of these gifts by my use of them! That I can be just as happy and loving today and still have plenty of love to use for tomorrow!

I remember the time when I thought that there was only just so much happiness in the world for me and that if I used too much of it today perhaps some day there would be none left. So I refused to let myself laugh and be happy. What folly! But to realize the glory that is man's, man must keep the glory bright with recognition, with thankfulness, with holy use. By holy, we mean honest, truthful, pure use. "We cannot do wrong and feel right."

If man uses the God-power, the God-wisdom to hurt others, he hurts himself far more, for he has diminished his own realization of the truth of himself.

Study—Matt. 5:16
John 1:1-5

Page 223

Sunday, November Sixteenth

Fear thou not for I am with thee: be not dismayed for I am thy God: I will strengthen thee: yea I will uphold thee with the right hand of my righteousness.

Be strong and of good courage, fear not nor be dismayed; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.

What time I am afraid, I will trust in thee. In God have I put my trust: I will not be afraid what man can do unto me.

The Lord is on my side; I will not fear: what can man do unto me?

Be of good courage, and he shall strengthen your heart all ye that hope in the Lord.

For God hath not given us the spirit of fear; but of power, and of love and of a sound mind.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

And now shall mine head be lifted up against mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea I will sing praises unto the Lord.

When thou liest down, thou shalt not be afraid: yea thou shalt lie down and thy sleep shall be sweet.

Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

My son, forget not my law; but let thine heart keep my commandments:

For length of days, and long life, and peace shall they add to thee.

Monday, November Seventeenth

Watchword: Let Thy will be my will.

Since the God-will is omnipresent, the wholeness, the wisdom, the power, the substance that It is shall be brought into objective manifestation; how puny my intention, my hope, my wish, is in contrast to It. All of the time I am wishing for increase in my affairs, in health, in wealth, in position, in fame. But how often I am frustrated by conditions; how often my efforts fail of the goal I have in mind. How often I grow discouraged; how often I forget; how often I feel thwarted.

Realizing that the God will, the manifestation of Principle, is so far ahead of my personal desires and my plans in relation to others' plans, why should I not give myself utterly to the God-will, knowing that in the ultimate it is this that is my good any way?

What is the God-will? Is it not that perfect knowledge shall be recognized? Not mere relative knowledge, but the Ultimate, the Infinite, the Eternal knowledge which will not have to be developed through ages of effort and struggle and heart-ache, with necessity for discarding mistaken conclusions.

Let us with joy and confidence prepare for our increase by desiring with deepest feeling that God be made manifest in our lives, and continue to be willing for this even though at times some loss seems imminent, for the blessings that do come will be lasting, and not subject to change by conditions.

Truly "Thine own shall come to thee."

Study—Mark 12:30, 31 Page 119
John 4:34-38

Tuesday, November Eighteenth

Watchword: Why measure a man by his mis- akes.

Years ago a person with whom I was con- santly associated "got on my nerves." I saw ly the weaknesses, the habits that annoyed. And stead of feeling better toward him, I felt more nd more at enmity. This, of course made me feel rther and farther from God, my Source.

Finally I began to think of the meaning of asso- ation and the possibilities that were in it. Nat- rally the next thought was the meaning of friend- ip. By this time I began to look at this associate find these abstractions that made up friendship. on I was finding in him elements for friendship at I had not found in my analysis of the ab- raction "friendship."

Meanwhile I had not spoken a word of my trend thought, but that person no longer annoyed d fretted me, no longer "made me make mis- kes" (as though another could do that, but I d blamed him for some mistakes I had made).

At last, and not much time had elapsed, that an changed so much that others who were closely sociated with him began to comment on the ange in him. He became easier to work for. He came less critical, more understanding, more tient, less demanding. All those closely asso- ated with him called him "friend."

My own development was hastened by my change thought; my "nervousness" dropped away; y health was "increased" as well as my peace of nd. Try it.

Study—I John 3:11 Page 119
III John 11

Wednesday, November Nineteenth

Watchword: "Cleave to that which is good."

Did you ever try to see what praise will do? A child will respond to it wonderfully. But this kind of praise must be given verbally.

If you wish to increase happiness between people, try cleaving to the good in them. Look for every person's good points: emphasize these to yourself. These good points will become more and more apparent. The process of enlarging his good points will very soon "get across" to him. He will in a short time respond to your appreciation.

Every man has so many wonderful qualities that it is not difficult to discern them. Try it on your husband, your wife, your children, your employer, your employee, your associates.

The "ground," the foundation, of every living soul, is no less than God. Find evidences of the God-nature in people, and you will discover that your happiness is much deeper and steadier. Friends will multiply and their love for you will be more tender. Is not this "increase" too?

We are always working toward happiness, and even though we think we are working for promotion, for money, for fame, and glory, is it not that we may have a greater realization of happiness? Cleaving to the Good, to fundamental truth, will always bring increase and always make for happiness.

Study—Matt. 12:35 Page 120
Romans 12:9-21

Thursday, November Twentieth

Watchword: **Do not think of God as a big ing outside, but think of God as the only Being ide yourself.**

Early in our experience we thought of God as ewhere up in the sky, a despot dealing out rerds and punishments according to his whims ch of the time. Perhaps we have not entirely grown that old concept, for we feel many times though we were harshly treated by an unkind rld.

Merely to entertain that thought means devasion of a kind in our world, for we have entirely sunderstood our center of power. In the old y we have considered power outside, while all f the time it is within, so close that it is "nearer n breathing and closer than hands and feet."

Think of the problem or question that confronts u. The Principle by means of which it can be ved is within you. Drop the problem until the se of God within becomes very clear and defie. Take up the problem again.

It has lost its horrifying aspect; you wonder y you felt so inadequate to meet it. You have ense of power and ability which enables you carry the problem to the ultimate solution.

Is not this a demonstration of "increase"?

Study—Deut. 30:11-20 Page 74

Friday, November Twenty-First

Watchword: The center of Power is that which is within.

There is nothing visible, either to the senses or to what is known as man's mind that is not preceded by something. In other words that which we see or sense is not the beginning, is not the initial or first.

If we wish increase in peace or joy or wealth or anything else, it is futile to look at any "form" of peace or joy or wealth. We must look to that which is within, to that which is the spirit of the thing we wish to experience.

We must in a way, appropriate this spirit; we must appreciate it; we must rejoice in it; we must enlarge our comprehension of it. Then we must *use* this enlarged comprehension every day, in every way, practising with it until it becomes not second, but first nature. Do you think for a moment that a person who is termed successful ever considers for more than a moment, what might be called failure? If he did, he would find it in his experience in a very short time.

This that is "within" is that out of which we are made, that which we name "God." Not that God is limited to his creation, but that God brought forth all that is from Himself. This process we call creation, in a way, addition.

Let us then turn consistently to the "Power within," that we may bring it forth into the visible, or objective.

Study—Matt. 6:27-34 Page 53

Saturday, November Twenty-Second

Vatchword: Power rushes in as we give up weakness.

n order to know wisdom we must let it sup- t ignorance.

n order to love we must displace hate.

o realize an increase of strength and power must work to give up our weakness. It is not to realize that negatives stay with us only ng as we hold on to them. And even when we ze this intellectually it is not easy to let go. e do not need to “cram” the thought of er, for that often but emphasizes the thought limitation and frailty. We should begin by king about Power, about that which we long ave in our lives. Do not allow any thought of rast to hold the attention. Finally the feeling of acquaintance with the positive aspect (the re- e of the negative) will develop. Sometimes mere acquaintance with power will definitely lace the sense of weakness; that is if the nega- thought has not been too long entertained.

ower is of the Spirit. Weakness is a human ept. Wisdom is of the Spirit. Ignorance is but indifferent acceptance of the gift of Spirit.

he Law of Increase is that man must “acquaint self with God,” acquaint himself with the ciple of the Universe, and he will find this ciple manifesting in his life.

hile It is ever present, while It is that which an's life and nature, he can so shut his thought y from It that It will seem a mystery, a dream, ncy. It is only by consciously turning to Prin- e that man will find that he has never been y from It.

tudy—Job 22:21-30 **Page 53**

Sunday, November Twenty-Third

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

Trust not in oppression, and become not vain . . . : if riches increase set not your heart upon them.

Labor not to be rich: cease from thine own wisdom.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his might, let not the rich man glory in his riches.

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth: for in these things do I delight, saith the Lord.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

Wealth and riches shall be in his house: and his righteousness endureth forever.

I lead in the way of righteousness, in the midst of paths of judgment:

That I may cause those that love me to inherit substance; and I will fill their treasures.

Beware that thou forget not the Lord thy God, in not keeping his commandments and his judgments, and his statutes this day, which I command thee this day: . . .

Monday, November Twenty-Fourth

Watchword: "My meat is to do the will of that sent me, and to finish his work."

What is this "him that sent me"? We name it , or Principle, but we know that God or Prine is not a "him," not a great big man, but ething entirely different. It is impersonal er, wisdom, understanding, love: (impersonal, unconscious). All this together is spirit, is tance, is life.

an comes into existence (from ex, out, and e, to stand) as the representative (image) of spirit, and with the whole of this spirit at his mand. He is perfectly equipped so far as subce is concerned. His obligation is to bring into objective realm that which is his substance.

e has "wandered in the wilderness" through y ages (both collectively and individually). has felt that personal wisdom was so much ter than the God-wisdom. He has partaken of "birth-right" in mere driblets, and the result been little less than chaos many times: pain, ow, lack, trouble. And all the time he has but aken to the eternal truth that All that God for man.

s he becomes conscious of this birth-right he izes that as he keeps this feeling of oneness r and definite, as he co-operates with It, as he ends definitely upon It, It becomes more acible to him; he uses it better, he sees more rly; he understands more simply; he co-opees more easily with those in his world. They turn love to contact him, to work with him for feel better while they are with him.

tudy—I Cor. 3:6, 15:10 Page 75
John 4:31-36

Tuesday, November Twenty-Fifth

Watchword: What lies in the mind will be worked out in sense.

The activity of mind we call thinking. And we know that never for an instant is our mental life static or still. A very large part of what we call living is really the mental activity. All acts, plans, and sayings start in mind. Often we work out a whole sequence in thought before we start a work in the outer or objective. Nothing originates in the body of flesh but invariably in Mind, the activity of which we call thinking.

Since this is so where shall we seek to heal experience? In the outer or in the place of origin?

We may be very sure that all so-called chronic conditions, whether of body or estate have their origin in our habits of thought.

We get a habit of being sorry for ourselves, or a habit of dreading certain things. We used to think that we developed the dread because of the recurrence of the condition, but we know better now.

Let us then, so far as surface-consciousness goes, wipe out all thoughts of fear or dread, all conscious relation to anything in the outer. Let us feel our oneness with Infinite Principle, God, which "giveth to all men liberally and upbraideth not," thus realizing that we have immediate contact with All-Power, All-Potentiality. It does not inhibit us. It does not send sickness or poverty. It is we who limit it to ourselves by our habit of thinking.

Study—Jer. 6:19-21 Page 72

Wednesday, November Twenty-Sixth

Watchword: Everything in your life is the re- lt of the Creative Mind in you.

It is we that give form to Infinite Substance. It the perfect potentiality. Man, the "Image" or presentative of Principle or God, is that which rough sensing lack or need, calls upon this tentiality which responds through his sense of k, or which uses this need as a matrix.

The mere intellectual wish or fancy, however, is t deep enough to form a matrix, any more than mere fancy will bring you a drink of water.

Every experience in your life is the visible form some emotional stress.

We have eyes with which to see because of the ep desire, a desire so deep that it acted some- ing like a magnet to draw up the Spiritual Sub- ance to form the organs which would operate on plane of seeing.

Decide what you really need to make your life re satisfactory; then work within your own ing to make that desire so deep that it will be- me a part of your very life. Act as though the sire were fulfilled. Give thanks for the fulfill- ent. Practice the way of living with the fulfill- ent. That is if you long to be fluent in speech, actice being fluent. Practice, practice, practice. his is making the matrix, which Creative Mind ll fill. Remember you are merely making the attern.

Study—Jer. 17:10 Page 99
Mark 11:24

Thursday, November Twenty-Seventh

Watchword: "Bless the Lord, O my soul, and all that is within me bless His holy Name."

Even glimpsing the glory that is ours since "the beginning" our hearts must be filled with thanksgiving. This glory is our oneness with the Father; for we are partakers of His Law, His Substance His Joy, His Peace. We can never wander from His Presence, for He is manifesting us. Of His fullness have we received.

In the words of the Psalmist, "He is fashioning us with His hands."

It is His Law that is in our inmost parts, for there is but one Law, and that is God acting, God moving, God coming into manifestation.

We are learning to think God's thoughts after Him; or in modern words, we are learning to be consistent. We are learning that "As we sow, so shall we reap," that the coming into the objective is as certain as that the child will become the man. Realizing that this is so, that God is the same yesterday, today and forever, we know that we do not have to placate an angry God, that He is always with us, that we ourselves determine our tomorrows; therefore we can plan for our reaping, and *know* that the Father is fulfilling, that the Father giveth the increase.

Father, we thank thee that thou dost hear us. We thank thee that thou art the same yesterday, today and forever.

We thank thee for the days and nights, the sun and the moon, for friends, for opportunities to know thee aright. We purpose that our thoughts shall be such, that the "increase" shall be to thy glory.

Study—Psalm 103 Page 87

Friday, November Twenty-Eighth

Watchword: All increase is "after its kind."

If you plant corn the increase is corn; and if u plant love the increase is love and friendli-ss to you.

Do you remember that when the disciples came Jesus telling him that the multitude was hun-y and tired he said, "What have you"? And e increase was like what was brought to him. ubtless if they had brought coffee and cake the crease would have been more coffee and cake.

So with our needs. Do we keep the thought of k in thought, or the thought of that which we sh increased?

In case of sickness, what do we wish increased? ealth, is it not? Then let us make our prayer e of faith in health and thankfulness for health. ing steadfast the need will be wiped out; health ll be increased to you.

Infinite Substance is growing and increasing all e time; nothing can stop it. Its nature is to in-ease and to multiply. It is not a thing of itself, is a Spirit which is in everything. The substance f fear is fear, and the substance of faith is faith. nd it grows, producing after its kind.

What are you holding in Spirit or Substance to e increased? That which you desire or that which ou fear?

Study—Matt. 5:3-10 Page 342
Matt. 15:34-39

Saturday, November Twenty-Ninth

Watchword: I can do all things through Christ which strengtheneth me.

What is this within which is named "Christ"? Is it not the individualization of Infinite Power by means of which all things can be accomplished?

We are told to pray believing. Believing in what? In this Christ, or this presence of Infinite Power. We are also told to ask in the "name," or that which is the nature of this power.

There is no Principle of weakness or lack. Weakness and lack are our lack of comprehension of this Presence within. This Christ is our substance; it is the very Spirit of Man. And it is through our understanding of this, and our acting "in its name" or nature that great things come to us.

All answer to prayer is through us, not to us.

What is your comprehension of this Man-Substance, of this Christ which is the power to be all that Man can be? How are you calling upon this Infinite Nature? Are you depending upon It or upon the form which It manifests? If upon the latter you will find that all forms change, and your faith in it will bring you no joy or power, no "increase" which will mean satisfaction.

Let us then "study to make ourselves approved unto God," through study, consecration and practice, depending upon God-power within, or upon Christ, the God-idea of man, for with the "idea" is the power to make It manifest, or to bring It into the objective. It is through this practice that blessings come.

Study—John 17:17-23 Page 70

Sunday, November Thirtieth

Keep thy heart (deep conviction) with all dili- nce; for out of it are the issues of life.

Turn not to the right hand nor to the left; move thy foot (understanding) from evil.

Thou shalt remember the Lord thy God: for it he that giveth thee power to get wealth, that may establish his covenant which he sware to thy fathers, as it is this day.

And all these blessings shall come on thee, and ertake thee, if thou shalt hearken unto the ice of the Lord thy God.

Blessed shalt thou be in the city, and blessed alt thou be in the field.

Blessed shall be the fruit of thy body, and the uit of thy ground, and the fruit of thy cattle, e increase of thy kine, and the flocks of thy eep.

Blessed shall be thy basket and thy store.

The Lord shall command the blessing upon ee in thy storehouses, and in all that thou set- st thine hand unto; and he shall bless thee the land which the Lord thy God giveth thee.

And the Lord shall make thee plenteous in ods, in the fruit of thy body, and in the fruit thy cattle, and in the fruit of thy ground, in e land which the Lord sware unto thy fathers give thee.

The Lord shall open unto thee his good treas- e, the heaven to give the rain unto thy land in s season, and to bless all the work of thine nd: and thou halt lend unto many nations, and ou shalt not borrow.

SILENT HELPERS

The Department of Silent Helpers is one of the most powerful channels for spreading the truth and for giving to the world, peace, power, plenty, and healing of the body. One Principle underlies all healing work. This Principle is that man has access through his thought as his instrument, to the Great Healing Power of the universe.

Jesus taught this Principle and demonstrated it. Today, however, as great miracles are being wrought through The Silent Helpers not only in this organization, but in groups all over the world.

You can be made free. If you do not understand how to study or work, call upon our Department of Silent Helpers, and these workers will gladly send you literature and guidance. We ask that those who are supplied with this world's abundance will consider it a privilege to make a return commensurate with the blessing received. In this way the free work that is doing so much for the ones who are not so fortunate can be carried on. This Department is sustained by free will offerings.

* * *

Address and Day Telephone (9 A. M. to 5 P. M.)
1819 East Fourteenth Avenue
Telephone YOrk 0449-W
Night Telephone KEystone 3881
Address All Correspondence to
DIVINE SCIENCE SILENT HELPERS
Care
COLORADO COLLEGE OF DIVINE SCIENCE
East Fourteenth Avenue and Williams Street
DENVER, COLORADO

'o Our Readers and Friends:

The originals of all letters published in this de- ırtment of the Divine Science Monthly are on le and kept in the safe in the office of the Colo- ido College of Divine Science. All correspondence held in sacred confidence by the consecrated ınd of Silent Helpers. Hundreds of letters ex- ressing the deep gratitude of those who have re- ived help in times of trouble or sickness, consti- ıte a mass of living evidence as to the power of uth to heal the broken lives and troubled hearts humanity.

This work is free to all, being supported alto- ther by the voluntary gifts of those who have en healed or otherwise benefited by the silent iritual ministration of our devoted Silent Help- s. — *The Editor.*

Philadelphia, Pa., August 31, 1930.

ear Friends in Truth:

I cannot tell you what the weeks have meant me since I appealed to you for help. The ner- usness which seemed so terrifying, the sense of rror which seemed to hang over me continually, ve entirely disappeared. I have a sense of well- ing not known in a long time, and best of all I lieve I am gaining solid ground.

B. F. F.

Wanawong, Australia, July 10, 1930.

ear Friends in Truth:

As one of Miss Brooks' students in Melbourne, e inspiration came to me today to write and tell u how much we love and appreciate her here in Melbourne. Miss Brooks is doing good work. I speak feelingly because she has helped me a great deal, and you may be certain there are many others.

We needed someone so positive, one who has so fully realized the consciousness of God, and lives it.

We should also like to say that many like your Divine Science Monthly very much. It is most helpful.

May your work prosper and never stop growing.

Mrs. H. B.

Pittsburgh, Pa., August 7, 1930.

Dear Silent Helpers:

We appreciate beyond the power of words to express your *immediate response* to my telegram; also your wonderful letter of July 27th.

There is a decided improvement in my dear sister's condition, both physically, and in her mental attitude.

May God add his choicest blessings to you all.

Yours in appreciation and faith,

Mrs. E. I. J.

Amsterdam, Holland, July 12, 1930.

Dear Friends in Truth:

I am wonderfully healed of my stomach trouble. All pain and disease have gone! I feel so happy and full of joy.

I have repeated your statement every morning at seven, and it has given me such strength. I thank God and you for returning health and strength.

G. F.

Our Publications

* * *

Books by Nona L. Brooks

rt Lessons In Divine Science — Paper, 75 cents; Cloth, $1.00; Leather	$2.00
teries — Paper, 80 Cents; Cloth	1.25
lies In Health	.40
t Is Real and What Illusion	.30
ory Series — Four Lectures for	.35

Books by Fannie B. James

h and Health — Leather, $6.00; Cloth	2.50
cted Bible Readings — Paper, .90; Cloth	1.50
ing Glories	.50
ds Suggesting How to Heal — Paper, 40c; Cloth	.75

* * *

ne Science Bible Text Book — By A. B. Fay, D.S.D.	5.00
ne Science and Healing, by M. E. Cramer — Cloth, $2.50; Leather	6.00
ies In Divine Science, by C. L. Baum	1.25
Journey of Jesus, by Ellen Conger Goodyear	2.00
burgh Lectures on Mental Science — By T. Troward	1.50
tive Process In the Individual — By T. Troward	1.50
nce of Mind, by Ernest S. Holmes	3.50
Law of Mind in Action, by F. L. Holmes	2.00
Divine Art of Living — By Kathleen M. H. Besley	.75
tions On Truth and Health	.25
Power Is Given Unto You — By Rev. Charles Schlag	.50
t Realities and Exercises in Right Thinking — By Ida B. Elliott and Ruby Farnham	50c each
DIVINE SCIENCE MONTHLY and DAILY STUDIES, per year	1.50
Foreign	1.65

* *

Send orders for above to

E COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue
Denver, Colorado

Registered List of the Colorado College of Divine Science

Brooks, The Rev. Nona L., D.S.D., President The Colorad College of Divine Science. Care of Thomas Cook & Son Melbourne, Australia.

Bromfield, The Rev. Jessie D., D.S.B., 544 Williams St Denver, Colo.

Bullen, Mrs. H. M., D.S.D., c/o Colorado College of Divin Science, Denver, Colo.

Clark, Mrs. Florrie Beal, D.S.B., 215½ W 12th St., Okla homa City, Okla.

Carter, The Rev. E. J., D.S.B., 'Sandiacre," Tyndale Park Herne Bay, England.

Davis, Mrs. Edith A., D.S.B., 1266 Emerson St., Denver Colo. Practitioner.

Doeserich, The Rev. John, D.S.D., McCullough Bldg. Davenport, Iowa. Teacher and Practitioner.

Downey, Mrs. Eva M., D.S.D., 1530 Grant St., Denver Colo. Teacher and Practitioner.

Duffield, Mrs. Luella A., 1365 Corona St., Denver, Colo. Practitioner.

Elliott, The Rev. Ida B., D.S.D., 45 Jerome Ave., Piedmont, Calif. President California College of Divine Science.

Emerson, Mrs. Lillian, D.S.B., 431 23rd St., Denver, Colo Practitioner.

Ernst, Mrs. Helen, D.S.B., 1233 Elizabeth St., Denver, Colo. Practitioner.

Fay, The. Rev. Ada B., D.S.D. Abroad.

Galer, The Rev. Agnes J., D.S.B., 501 Taylor St., San Francisco, Calif.

Hanson, Mrs. Hattie, D.S.B., 602 E. 11th Ave., Denver, Colo. Practitioner.

Hardman, The Rev. Harvey, D.S.D., Minister First Divine Science Church in Denver.

Hood, Mrs. Alice Cady, Hotel St. Francis, Denver, Colo. Practitioner.

McCorkle, Mrs. Lenore C., D.S.B., 1172 York St., Denver, Colo. Practitioner.

Miller, The Rev. Bertha I., Congress Hotel, Pueblo, Colo.

Munz, The Rev. Carrie F., D.S.D., 624 Lafayette St., Denver, Colo. Teacher and Practitioner.

Nelson, Adeline W., D.S.B., 1561 Colorado Blvd., Denver, Colo. Teacher and Practitioner.

Newman, Mrs. Lucile B., 1517 Fargo Ave., Apt. 2E, Chicago, Ill. Practitioner.

y, Mrs. Evelyn Shaw, D.S.B., 1000 Logan St., Denver, olo. Practitioner.

mer, The Rev. Anna L., D.S.D., 1250 Ogden St., Den- r. Colo. Teacher and Practitioner.

ston, The Rev. Josephine S., D.S.D., 420 Spruce St., n Diego, Calif. Teacher and Practitioner.

d, The Rev. Anna Ethelynd, D.S.B., 313 Proffitt Bldg., ntralia, Wash. Teacher and Practitioner.

hie Frank G. and The Rev. Alice R., D.S.D., 1414 raus Bldg., 310 S. Michigan Ave., Chicago, Ill.

ord, Mrs. Judith Dent, 1407 Humboldt St., Denver, lo. Practitioner.

ons, Mrs. Alice Edwards, D.S.B., 2380 N. El Molino e., Pasadena, Calif. Practitioner.

letary, Miss Dora, D.S.B., 1506 E. 16th Ave.. Denver, lo. Practitioner.

h, The Rev. Ruth B., D.S.D., Secretary The Colorado llege of Divine Science.

k, The Rev. Martha J., D.S.D., 1434 Corona St., Den- r, Colo. Teacher and Practitioner.

, Mrs. A. L., D.S.B., 1776 Ivy St., Denver, Colo. Teacher d Practitioner.

h, Mrs. Louise K., D.S.B., 1526 High St., Denver, Colo. actitioner.

tt, Lavinia, 2306 N. Highland Ave., Hollywood, Calif. actitioner.

---

gistered workers are prepared to give present or nt treatments. Address

E COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue, Denver, Colorado

Churches, Colleges and Centers

ADELAIDE, SOUTH AUSTRALIA — The Divine Scienc Centre, Room 15, A. N. A. Building, Flinders Street.

BELLEVILLE. ILL. — First Divine Science Church, 81 E. Lincoln St., Rev. Emma Stolbérg, minister, Residence, 402 W. Cleveland.

CHICAGO, ILLINOIS—Divine Science College of Illinoi and First Church of Divine Science, 1414 Straus Building, 310 South Michigan Avenue, Chicago, Illinois. Th Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie leaders.

DAVENPORT, IOWA — School of Divine Science. McCullough Bldg., The Rev. John Doeserich, Minister.

DENVER, COLO. — Colorado College of Divine Science Nona L. Brooks, D.S.D., President, 1819 East Fourteent Avenue.

First Church of Divine Science, 1819 East Fourteent Ave., Denver, Colo. The Rev. Harvey Hardman, D.S.D. Minister.

EXETER, SOUTH AUSTRALIA—Florence Hinde, Leader, Rechabite Hall, Semaphore Road.

LONDON, ENGLAND—Divine Science Fellowship, President, Nona L. Brooks; Chairman, Sophie Nicholls; 41 Oxford St., W. I., London (I. N. T. A. Rooms).

MILWAUKEE, WIS. — First Divine Science Church, 77 18th St. The Rev. Clara B. Letsch, Minister.

NEW JERSEY, EAST ORANGE — The School of Divin Science and Unity. Room 7, 19 Washington St. Mrs Ferbe G. Burton, Founder and Leader.

NEW YORK, N. Y. — First Divine Science Church, Hote Biltmore.

OAKLAND and PIEDMONT, CALIF.—First Divine Science Church and California College of Divine Science, 4 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott President. Reading Room, room 403, 532 16th St.

OKLAHOMA CITY, OKLA. — First Church of Divin Science, Sorosis Club House, 15th and Robinson Sts. Rev. Florrie B. Clark, Minister.

PHILADELPHIA, PA. — Chapel of Truth, Divine Science 1600 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE. — First Divine Science Church, 81 Clay St., near Cor. E. 25th. The Rev. T. M. Minard Minister; Mina Minard, assistant.

PUEBLO, COLO. — Leader: Mrs. Charles W. Lee, 190 Elizabeth St.

SEATTLE, WASH. — Seattle College of Divine Science Mrs. Mary Jennings,503 University Bldg.

ST. LOUIS, MO. — First Divine Science Church, 3617-19 Wyoming St., Rev. Elizabeth Nordman, Pastor.

ST. LOUIS, MO.—The Missouri College of Divine Science 3617-19 Wyoming St. Rev. Charles Schlag, President.

ST. LOUIS, MO.—North Side Divine Science Church, 4300-6 Gano Ave. Rev. Charles Schlag, Pastor.

DIVINE SCIENCE READING ROOMS

Denver, Colorado

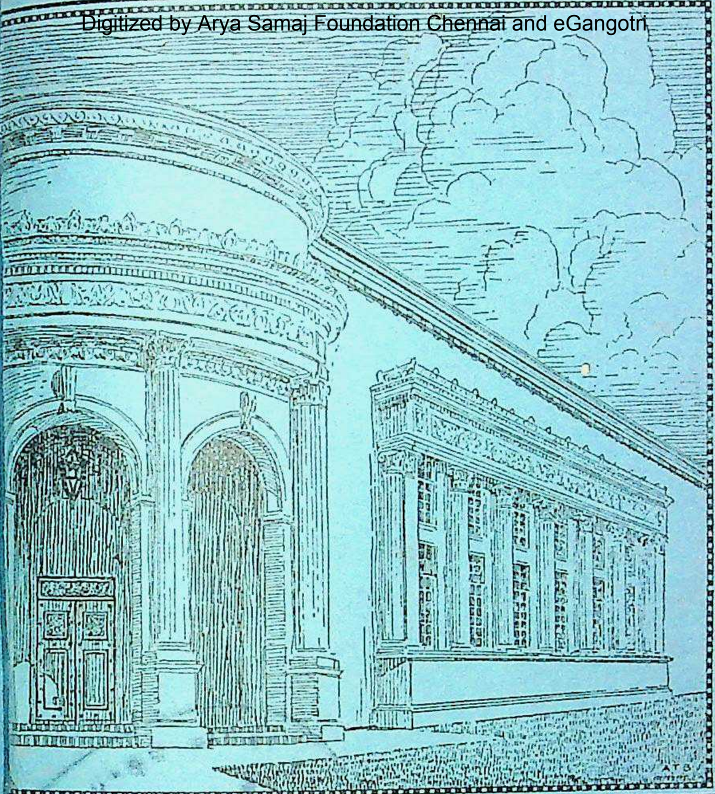
504 California Building
Open from 10 a. m. to
4:30 p. m.

very day except Monday and Saturday ere is a public meeting from 12:10 to 12:50. very one is invited to these meetings, and ou are free to come in at any time, and to ave at any time. These meetings are held this time especially so that those who are own town, employed during the rest of the ay, may have a time of Silence, and the pportunity to receive help from the lesson.

onday Noon (12:10 to 12:50) Lecture by Dr. Hardman in the Ballroom of the Albany Hotel. All are welcome.

Every thought, in its effect upon the thinker, is exactly the same as if it were a prayer, spoken into the Ear of One who hears with absolute accuracy and understands perfectly and answers it infallibly and completely.

Hardman.



vine Science Monthly

XV DECEMBER, 1930 No. 12

IN THIS ISSUE

Can A Man Talk To God?

By ERNEST S. HOLMES

ntal Power Leaks and How to Stop Them

By HARVEY HARDMAN

Daily Studies in Divine Science

per Copy $1.50 per Year

CONTENTS

December, 1930

Page

Can a Man Talk to God?
By Ernest S. Holmes 1

The Vagabond Philosopher.
By Harvey Hardman 7

Daily Studies — Christ in You.
By Ruth B. Smith 16

COPYRIGHTED 1930
BY THE
Colorado College of Divine Science

DENVER, COLORADO
Nona L. Brooks, President
Harvey Hardman, Editor
Anna L. Palmer, Associate Editor

PRICE $1.50 A YEAR
FOREIGN $1.65
15 CENTS A COPY

Entered as Second Class Matter March 13, 1916, at the Post Office at Denver, Colo., under the Act of March 3, 1879.

"Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918."

Can a Man Talk to God?

By ERNEST S. HOLMES

Dean, Institute of Religious Science and
School of Philosophy, Inc.

WE all know we can talk *at* God, but it is a difficult proposition whether or not we can talk *to* Him. Unless we are conscious that are talking to God and He is conscious that He being talked to, we certainly cannot communi-te with Him. There can be no real communica-n without a reciprocity of ideas. Either we can lk to Him or we cannot. If we cannot, we may well realize the fact and no longer try,— but we can, we feel certain that a little conversa-n with the Deity would do us more good than ich conversation with one another.

In the old order of thought we talked *at* God. e felt as though our prayers ascended and hit e Divine ear, and if this were true, they must o often have hit it with a discordant note.

In the new idea of life, we are thinking of God Universal Principle, Intelligence, and Power; the essence and energy of being. We are think-g of God as a Universal and Infinite Being, and perfect law; including the immutable laws of use and effect; and in doing this, discarding the cient idea of a huge person in the nature of eity, we are undoubtedly losing something; los-g the sense of personal contact with this invis-le power and we are likely to think of God only law, or as an Infinite It. We could not derive uch comfort, pleasure or joy from talking to the inciple of chemical affinity, yet we do derive a eat benefit from learning that such a law exists.

Neither can we get much satisfaction from thinking of God as an Infinite It.

We are intelligent; we think, know and understand, at least, something. Can we suppose that we are accidents? Can we believe that the works of William Shakespeare were the result of an explosion in a type factory.

There must be, and there is a Universal Consciousness which directly responds to man's thought. Not only do we long for such a possibility, but the mind comprehends, understands, senses, feels and knows it. There are moments when the individual consciousness feels itself merged with the Universal, then it *knows* and no longer asks for explanations. The heart longs for, the mind comprehends and the intellect needs such a contact; the influx of divine ideas, stimulating the will to a great purposefulness. It is fundamental to our belief that there is a Presence in the universe with which we may consciously communicate and which consciously responds to such communication. We hold this as fundamental to any consistent philosophy or religion, — not only because we long for and actually need it, — but because such a Presence is an inevitable necessity.

How can we assume that with our finite minds, or even the united intelligence of finite minds, we comprehend all there is? How can we assume that a finite mind constitutes the only intelligence in the universe, or that there is nothing beyond our present comprehension? How can we assume that we could be, — unless Being Itself is a fact? Could we recognize anything unless that within us which recognizes, existed before the thing which is recognized? With what then do we recognize unless t is with some intelligence within that is in unity ith the great and final Intelligence, the Eternal Being; but, we must assume that this Final Being s conscious of us as part of Itself, and if this be rue, it must be true that we can communicate ith It.

We cannot communicate with a God external to ur own being, —for this reason—we cannot know nything beyond our own knowledge. In other ords, there is an Intelligent and responsive Presnce in the universe. There is a God who knows, ares, understands and responds, — but only rough our own nature.

There was never counterfeit until after there ad been a proven reality, and the idea which has een instinctive in the mind of man — the idea of s personal relationship to the Deity — is not ere without a reason. It is a proclamation that e Deity indwells his own soul and that he is initively conscious of this divine fact.

This instinctive sense of a Divine Presence, — nherent alike in the savage and in the civilized, there because it *is* true and each man's capacity perceive truth constitutes *his knowledge of God.* here is a power and a Presence in the universe hich responds to us so completely, so perfectly, hat we shall be amazed when we realize how comletely and how perfectly, but it can only operate or us, through us. Our communication with God ust of necessity be, and always remain, an inner ght; we communicate with an Indwelling God. doubt not that there is a God beyond our finite omprehension, — for the nature of God is uniersal, but man is so constituted that he can know othing outside the confines of his own mind; this is self-evident. Hence, the only God he can know is the God which he senses; this is the God who responds to him. In every altruistic act, in every true charity which is love, in every expression of right emotion, God is acting through the individual. The nature of God is constructive, goodness, peace, purity and love, light and wisdom; and we truly communicate with the Divine only as we approach reality through harmony, through receptivity, peace and joy. When our mental attitude hinders the Divine from flowing through us we do not approach God in the right way, therefore we do not contact harmony subjectively; hence we suffer objectively. This is an immutable law of cause and effect.

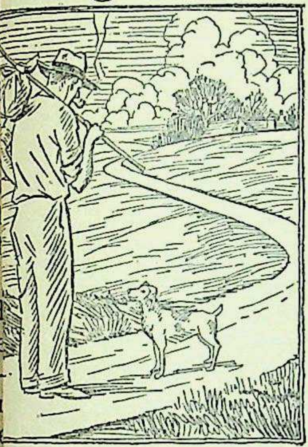
There is something in us that longs for a sympathetic understanding, a kindly response, the sense of a presence which is warm, pulsating and colorful. As we meet each other in love and friendship, in the warmth of a handshake and in good-fellowship, we meet God. What else could this be? The hand that gives is the hand of God, and the eye that sees is the eye of God. In each other, through each other, we contact God, but God is more than this; if this were the only God there is, the artist would have painted his picture and stepped into it, — being completely lost in his own work. Do we say that art is greater than the artist or thought greater than the mind which conceived it? The poem is not the poet, he has breathed into, animated and created it, but he has not stepped into it and some day he will write another and a better. Neither is God absorbed by law or creation.

As we contact each other we are contacting a finite, direct manifestation of Deity; when we k to each other, God is talking to God; but this not the only God there is; if it were, our finite owledge would have exhausted the Infinite and re would be no God beyond our conversation. We long for a conscious approach to the Infie. This divine nourishment is as necessary to nature and the intellect of man, as food is to well-being of his physical body. What is true one plane is true on all. Those of us who are king to understand the truth, and the breadth, l depth of Religious Science must realize that se things are possible. Of what ultimate value ıld a religion or philosophy be to the world ich simply taught it a few laws of cause and ct, or how to heal a pain? This is good and nderful, but unless religion and philosophy ch how to live and how to be, unless they give livine certainty of life and being they are less.

od is in us. Therefore each must penetrate re deeply into his own nature, and just so surely he does, he will know and understand. He will l a depth in himself that he had never realized. will be a sane, real experience. He will sense a nething within of which he had never dreamed. s is where we meet God. And we are going to rn this: that we can talk to God just as consly as we talk to man, and receive just as dit a response. We may not receive an audible rd because God's audible word is placed, — in s creation, — in the mouth of man.

God speaks every time a scientist discovers a v truth, every time an inventor invents a new ng; wherever truth is proclaimed God is speaking. But the man who goes deeply into his own nature will find that God speaks in a language without a tongue, in the universal language of spiritual emotion which is instinctive in man and held in common by all creation; the universal language of emotion, sense, feeling, intuition, instinct. Sometimes we call this conscience, sometimes a hunch, sometimes we call it a vision, a dream. It makes no difference what we name it; it is a direct revelation of Omniscience through us.

And so we learn to go deeply into ourselves and to speak as though there were a Presence here which knows; and we should take the time to unearth this hidden cause, to penetrate this inner chamber of consciousness which but few people realize exists. It is most worthwhile to talk to the Universal Spirit, when we talk in the right way. Do not talk *at* It; talk *to* It. Sense and feel that It is within you; that the approach to It is direct through your own consciousness, that It is just as conscious of you as you are of It, — since your consciousness of It must be, in the last analysis,— and is, Its consciousness of Itself. Hence as we recognize It, it recognizes us. As we go out to meet It, It comes out to meet us. Always the Spirit corresponds to our belief in and receptivity to It. There is a power within to which each may come; a Presence which is Light; a Spirit which guidance. There is a Spirit which knows, this God, and this Spirit which knows, knows us. It corresponds, It responds, It flows through us. Whatever intelligence we have is It, — *in us.*



Mental Power Leaks and How to Stop Them

By Harvey Hardman

loose connection in electric wiring results in leakage of power or electric current. The place re the faulty splicing or union is made, be- es hot due to the resistance set up against the of current by the imperfect contact. The trical energy is not only wasted, but, under tain conditions, becomes a fire hazard.

his condition with regard to the transmission lectricity, has its analogy in the mental life of n. There are so many ways in which the power the personality and the mind are wasted, and tered away uselessly, that it is worth while to sider, first how to locate such power leaks, and n how to repair them and thus deliver the full ce of the mind where it is needed — to the k of life.

Whenever attention is directed, or attracted to object, sound or image, power instantly flows from the mind. In the course of a single day, these contacts may run into the thousands. If the major part of them are of such a nature that they return no value to the contacting mind, the mental energy required to "give attention," has been very largely wasted. It is surprising, when we make a careful analysis of the number and variety of purposeless objects to which we give either voluntary or involuntary attention, how much mental energy is thus wasted by each person, and especially by those who have not learned how to concentrate the power of the mind on definitely chosen objectives.

It is, of course, impossible to move through the phenomena of experience and the elements of environment, without giving some degree of attention to the multitude of objects, signs, sounds, words and so on, that shriek at us along the course of our movements. On the other hand, it is remarkable how effectually we can insulate the mind against these intrusions. It is simply a matter of training the faculty of attention to refuse conscious notice to unwanted impressions.

There are people who cannot walk the length of a city block, without giving attention to scores of matters that have not the slightest relationship to any of their plans or purposes. It is just a matter of aimless mind wandering. It is almost needless to say that such individuals are vacillating, without strong, well defined purpose, usually ineffective, and with very little ability to direct the power of the mind into chosen channels of sustained thought. Yet such people possess the potential of highly effective and constructive mental activity, and when they see clearly that the reason they are weaklings in the arena of life is the fact that they waste their mental forces in useless or nprofitable ways, they very often become excel- nt students and constructive thinkers, which re- lts of course in developing a strong and success- l personality.

One big leak that accounts for much wastage of ental energy, is the effort to appear interested the inane, bromide remarks of the fellow whose nge of ideas is limited to the weather, his latest ysical ailment or business trouble, the base ball me, and so on ad infinitum. We wish to be lite, so we conjure up an inanity in return, in- ad of either saying something worth while or intaining silence. It isn't a matter of being orish and unsocial, but simply a question of con- ving power. The men and women who possess ce of character, personal magnetism, and who hieve success, shun small talk and direct the rgy of their minds toward those objectives ich they know will contribute in a constructive nner to the success of their purposes.

Another immense power leak, which diverts ntal energy from the real work of life and de- tes the reserves of personal force, is idle gossip out other people, and the pernicious habit of uiring into other people's business. It is a ma- ious practice, but it has the sanction of popular- . It ranges all the way from Mrs. Blank's new , to Mr. Goldrocks' reliable bootlegger, or the meful way Mr. So and So treats his wife. Not remotest benefit can be derived from gossip any kind, and the true student of the Divine ence will shun it as a thing not only unworthy an intelligent person, but as a huge mental wer leak.

Promiscuous and purposeless reading is another ll worn channel through which a great deal of the mental energy of the average individual escapes. The average mental age of the millions of American men who were subjected to the psychological test during the war, was about twelve years. One of the reasons for that state of affairs is the constant reading of cheap trash in newspapers and magazines that pander to low emotions. The energy of the mind flows out through the multitude of attractions provided by our highly complex modern civilization, leaving little to the average man or woman for use in constructive and original thinking, and the result is inferiority, lack of personal and mental force — a depleted mentality.

Then we wonder why there are so many human failures. The wonder is that failures in life are not even more general, and they would be were it not for the fact that the super-men and women of the race have discovered so many ways of using natural energy through the marvellous inventions of the modern world that the greater part of the work of production has been placed on machinery instead of men. Life is easier and fuller for all of us because of that, yet has the process conferred on us a measure of leisure that we have not learned how to use in a manner conducive to mental and spiritual development. Sense-conscious attractions absorb the major part of our intellectual power.

Without further consideration of the numerous ways in which we permit our mental power to flow out in profitless waste — ways that each one can discover for himself — we will indicate the psychological method by which this unused or wasted energy can be conserved and directed so as to produce success in our work, a more vital and dynamic personality, and a degree of mental and spiritual power that will make each one who ap-

ies the principle here stated, an outstanding
d successful individual.

There is within each person a secret place, the
re of the personality. It has its symbolic repre-
tation in the Holy of Holies in the Temple of
ancient Hebrews. It is the Sanctum Sanctorum
the esoteric rites of certain great priestly and
ret Orders. Since there is no general instruc-
n with regard to this Secret Place of the Most
gh in the Soul of Man, most people utterly des-
ate it, and pay the price of shallowness and a
ll and purposeless life, with consequent loss of
f-respect and the respect of others.

Jesus made mystical allusion to this Center of
Soul, when He said "Cast not your pearls
ore swine." This does not mean that people —
of them — are other than the children of God,
it is a bold oriental figure of speech designed
ive power to His instruction in this matter of
sonal secrecy. Translated into modern occiden-
terminology, it means keeping absolutely sealed
your own heart, that which is sacred to you
which concerns you alone. And further, that
talk to others, even your closest friends, about
r intimate personal affairs, is a devitalizing,
er destroying process. Consider now. How do
feel in your inmost heart, about the person
is always "confiding" to you some personal
rmation that is not to be divulged to anyone
? You know if you will give the matter thought,
t you have no deep respect for that type of in-
idual. In spite of yourself your mental attitude
ard him, toward his soul, is negative and he
s power unconsciously because of it. The force
your thought, your respect, goes out to the man
woman who is self-contained, who avoids per-

sonalities, who possesses a reserve that acts as a shield against familiarity, and who has the quietness of manner that goes with real power.

The only true power is that of the soul. Soul force is not accident. It comes to the individual as the result of using, either consciously or unconsciously, certain spiritual laws. It involves the process of laying up *treasure* in the kingdom of heaven — within. It means the accumulation and conservation of mind or soul power as against allowing it to dribble away through the countless rivulets of petty desires, insignificant mental contacts, confiding in others, and so on. A thing is a treasure to you, not because of its intrinsic value, but because of its relation to some inner experience. The character or magnitude of a plan, purpose, experience, or secret, is thus not the basis upon which to compute its value to you in developing soul force under this method of personal conspiracy with the Inner Mind. It may be only a small "pearl," but to you it is a thing of "great price." It rests in your soul upon the Altar of Silence. It symbolizes the divine fact of your self-union, your self-contained and undissipated power, your ability to walk alone if need be, and to shrive your self in the Secret Place of the Most High.

If you decide upon a certain line of action, whether with regard to business or personal relations or whatever it may be, treasure in secret its essential elements. If you tell anyone about it, tell only those factors and features of the plan that you know will attract in the telling, mental force of a constructive kind. Many an excellent plan has been killed by the negative thoughts of those who were supposed to be good friends of its sponser. For instance, you conceive an idea which you wish to put over. You meet John Smith, an old friend, and tell him all about it. He is polite and agreeable, and makes a few cheery remarks about it, but when you separate, he reflects to himself 'What a fool Bill is to think he can put that scheme over.'' In this act you have made contact with a body of negative mental energy that, because of your close relationship, will affect you ubconsciously, whether you are aware of it or not. And that negative contact will divert power from you. It is a loss of mental energy that you cannot fford.

Or suppose you meet another friend who is more rank. He at once points out all the unfavorable spects of your proposition. He trys to discourage you. In spite of yourself, unless you are very well nformed as to the law of mental protection, you will be adversely affected by his negative sugges-on. You have invited by your confidential ap-roach, the full force of his thought, and your mentality is affected not only consciously, but un-onsciously as well.

Take an experience of a more intimate and per-onal nature. You just *must* confide the secret to ome one. You decide to tell Mary or Jim. After you have done so, you have a queer, empty feel-ng in the region of the Solar Plexus. But you dis-uss it. Mary won't tell. Jim can keep a secret. Well, even if they can, which is doubtful, you have desecrated the Secret Place, the Silent Altar f your own soul. The ''swine'' before whom you ast your pearls was not Mary or Jim, but your wn little self. And as a result you pay the price f lessened self-respect and diminished soul force.

Any man or woman can develop greater spiritual and mental power by putting into actual practice the law of personal secrecy and by conspiring with the Inner Mind for the purpose of attaining supremacy, power, mastery. Keep that purpose as a secret deep within your own soul. It belongs to you and the Master Christ within. Give no one an opportunity to cancel or neutralize your enthusiasm. As you develop power and move upward on the path of achievement, there will come a time when you can be more generous and confiding toward others about your inmost life, but as you value your power, do not tell all. ''Still keep something to yoursel' ye scarcely tell to any.''

The development of spiritual and personal power may be likened to a stream of water. As it moves along over its descending bed, it is constantly releasing energy, the power of gravity. You find a place where the banks rise high above the bed, and you build a dam. You store the energy by resisting its flow. You can then divert the water through pipes to a turbine and generate electrical or mechanical power. What was going to waste you have put to work.

Throw across the stream of your consciousness a dam of silence. You will develop mental pressure, the stress of reserve energy. Naturally you must put the force thus developed to work. Commune with your own soul. Find out what you would like to do, the kind of work into which you wish to direct this newly accumulated power. But don't lower the level of the water above the dam. Keep counsel with your own soul. People will gladly give you help when you are strong. But you only become strong by depending on yourself. You develop power by treasuring, not the energy itself, for that is Infinite, but by knowing that you have all within yourself and do not have to go to others for your mental satisfactions. You thus become independent. They will come to you because you are strong. They will trust you because you trust yourself.

The Father is Silent. He keeps His secrets for hose who are able to receive them. It is well to mitate Him. There will come to you those to whom you could speak your inmost thought, but hey know it already by that mystic telepathy of he soul familiar to related minds, and do not reuire to be told in words. They *understand.*

This is the merest outline of a principle of the reatest possible significance to the one who asires to mental and spiritual mastery. Great soul orce is not possible without it, though many use unconsciously. But he who learns to use it coniously will find it responsive to his will as truly the engineer receives an unvarying response to e principle of pressure when he harnesses a river nd converts gravity into electricity. Study the fe and personality of Jesus in the light of this ought. Do not be deceived by the simplicity of e conception, and thus ignore or disregard it. y it. Make a game of it. Talk less to people out your affairs, and more to the Master With- and you will move easily and joyously up to at plane where conscious, secret partnership th the Indwelling Master will be to you a vital ality, and with Him you can conspire to attain at level of personal power and dominion which yours by right of your heritage as a Child of e One Father.

Monday, December First

Watchword: Open my mind that I may understand.

Down through the ages man has thought that he must "fight to win the crown" of freedom from his thought of separation from his own Good.

Thinking this, feeling this, he has struggled, really with the thought, seemingly with conditions. While all of the time in the "midst of him" is the very thing for which he has been struggling.

All of the time he is one with Infinite Power and Wisdom. All of the time he is God-sent; all of the time the Power that is holding him within Itself is giving him all the Power he can know and use.

This that is "held within God" is God-idea of man, or Christ.

God, First Cause, Principle, knows only Its own perfection, and knows it everywhere; It knows its perfection as the day and the night; It knows Itself as the electron, the atom, the stone, the plant, the animal, and as Man.

Because Man had not yet developed "knowledge in himself," he looked outside for his good; he is only now beginning to understand that unless he finds his Good within, he will not find it at all.

Let us with all the consecration of which we are capable, seek to *know* the God-idea of Man, this Principle individualized, the Christ within.

Let us accept the truth that only through the Christ within can we ever come to know the good that is prepared for us.

Study—John 15:1-11 Page 87

Tuesday, December Second

Watchword: We can go just as fast and as far we know God.

The first chapter of Genesis reveals the inheri- nce of man; the second chapter reveals the work man, and there have been glimpses along the es of the joy of working the problem by means the power that is man's because of his inheri- nce.

This Unit has been clothed with form (Princi- e at a simpler level), and by means of his per- t equipment man is to bring this Unit into the sible.

In other words: This Christ, this Unit of God, a "germ" of God within, this form which we ll "man" is to be known and *revealed* as the n of God and the Son of man.

All inharmony is of the form, not of the Prin- ple. All sickness is in the dust-of-the-ground- n, in man's sense of limitation.

Paul said, "I can do all things through Christ ich strengtheneth me." Paul knew that by his nscious contact with the Principle within, he uld meet the conditions of the day. He knew at he was a unit of divinity, a unit of power, a it of wisdom. Keeping this idea before his ought at all times, he would not consider that e "form" man could solve the problem. This ought would prophesy defeat.

Study—I Cor. 15:21-58 Page 359

Wednesday, December Third

Watchword: "Be still and know that I am God."

Stilling all personal opinions of fear, anxiety, weakness, inferiority, jealousy, anger, doubt, I remember that:

God is the Principle of Life.

Since I have life, then this life must be God-Life.

God is the Principle of Power.

Since I manifest some power, this manifestation must be God-Power in me. The only limit to this Power is my personal sense of limitation.

God is Wisdom, and so is the Principle of knowledge. All knowledge I have is my use of the Principle of Wisdom.

The I AM-ness of me is God, and the I AM is Christ, the God-ideal-man.

Turning to this Principle of Man, or Christ, I realize that through It all my needs are supplied according to my realization of the Principle. Personal habits of thought limit my realization of my inheritance.

Any fear shrinks my consciousness of the Presence within.

Jealousy of any one diminishes my realization.

"Open my eyes that I may see" that which has been prepared for me since the beginning of the world, the Principle of Man, the Christ.

Study—I Cor. Second Chapter Page 135

Thursday, December Fourth

Watchword: Realization first; accomplishment ast.

Every day we miss the mark of our high calling ecause we think that we can realize only what we ave experienced.

Consecrate yourself to the Christ of you; work o "know yourself approved unto God," and your ccomplishment along any line will be great.

It is not man as a human being that does the ork, but Man as the Son of God. The human beng is the body, the form through which the Christ ithin manifests. Christ is Spirit, and animates he body.

Man has so loved the form, the body; he has oked to form; so definitely he has depended upn form for his courage and his security that he as lost sight of the eternal truth that it is Christ which strengtheneth" him. He has forotten that through the God-individualization, od the Universal gives His good gifts of wisdom, y, power, and life.

Let the Christ-man have control of your thinkg, of your actions, of your decisions.

How often we have read of feats accomplished, nd the man says, "I did not do it. Something ok charge of me. I didn't know that I had it in e."

We have to get "ourselves" out of the way, our ere humanness, and let the Christ man do the ork. This is what Jesus meant when he said, Not I, but the Father within me, he doeth the ork."

Study—Ex. 3:10-14 Page 141
John 14:10-14

Friday, December Fifth

Watchword: I have what I need for today.

How many of us, forgetting today, strain and strive for tomorrow.

On the other hand is my vision clear enough for today? I need not think of it for tomorrow; besides, if I am true to my vision today, I shall know the Power to carry me tomorrow.

It is said that Napoleon would gather round him very early in the morning, day after day, a certain few men, and with them would renew the vision for the day. While he did this, he accomplished that which he set out to do. When these friends were gone, and he omitted the daily renewal, his failure commenced.

When our vision is clear for today, we know we have enough for today.

If the vision is not clear, we are fearful, doubtful, personal.

Let us then renew our vision this morning.

God is all, both visible and invisible. I am receiving and using power, wisdom, life from the Father, and as my vision of Christ within is clear and vital, I rejoice in the glory of these gifts, for I realize health in my body and affairs.

At no time are these gifts withheld, but when my vision is clear I realize them.

Study—James 1:13-27 Page 213

Saturday. December Sixth

Watchword: My good is not afar off; It is within me.

The only one who can bring my good into the visible is I, myself.

The visible world, the experiences of the day, the making or breaking of friendships, are all effects, not causes.

The One Cause, Principle, God, is never visible, It is always *Within.*

Man, the Son of God, the Expression or Agent of Principle, is an integer, a unit of the Universal, equipped by It, as a salesman is equipped with the goods he is to sell. If the salesman does not show his goods; if he does not make use of his equipment, he is soon looking for a new job.

The Son of God never loses his job; his equipment is never taken from him, and his supply of God is never withheld.

This is *my* good.

And this Good will take the form of my realization. Suppose I have been lonely; I wish to have companionship. I must *know* that my Good can take the form of friendships. Then how do I act, what do I do to have my Good take *form?* I must keep my *knowing* that my Good is Omnipresent very, very clear. I must not become discouraged or impatient. I must keep my acceptance of good clear. I must drop all habits of criticism and condemnation; unless I do I am forgetting the omnipresence of good.

Study—John 5:25-27 Page 91
James 1:25

Sunday, December Seventh

Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us.

For whatsoever is born of God overcometh the world; and this is the victory, even our faith.

He that hath an ear, let him hear . . . To him that overcometh will I give to eat of the tree of life, whch is in the midst of the paradise of God.

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it.

Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

My presence shall go with thee, and I will give thee rest.

And I will set my tabernacle among you: and my soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be my people.

Be strong and of good courage, fear not, nor be afraid of them: for the Lord, thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.

The Lord is with you, while ye be with him; and if ye seek him, he will be found of you.

For as many as are led by the Spirit of God, they are sons of God.

Monday, December Eighth

Watchword: The Christ in me transcends all sense of personal limitation.

"Christ" is not a secret, hidden location in me, which can be found only by probing. Christ is my higher potential, my higher possibility, the greatness to which man is to develop. Through the God-man, through this Christ I receive from the Infinite and Eternal One.

Man has so depended upon his personal ability that he has lost sight of ability that is unlimited. This Christ, this God-man, is variously named: the *I Am,* The Way, The Door, The Good Shepherd. These terms all signify that the Christ is the entrance into the Universal.

Man has thought that worldly wisdom, personal ambition, and education, would equip him to meet any condition. The time comes when he finds that he needs wisdom and power far ahead of what he has yet known, and then he begins to search for "the Way," for "the Door," but the Christ within is so covered with the rubbish of personal opinion and belief that he finally believes it can be attained by going here or there, by paying others to intercede for him. While all of the time the Way is the "withinness" of him through which the Infinite is renewing Its whole Being.

This "Christ" of me is greater than any condition that may arise, and as I turn to It; as I turn to my highest possibility, illumination will come. Illumination through which I shall see more clearly, shows me the power of God as my strength; and it is revealed that God is strengthening me through the Christ.

Study—Phil. 4:13, 19 Bottom of page 225,
I John 4:4 and pages 226, 227

Tuesday, December Ninth

Watchword: Through the Christ within me I receive every good gift of the Father.

At all times the Universal One is being its own completeness, of which "Christ" is the individualization. This Christ is in every "living soul," just as the value one is in every mathematical expression. We call this Christ the "receiving end." This that is received passes through the spectrum of intellect and emotion, and finally becomes visible, sometimes greatly changed from the harmony and glory that was received.

This visible world, including all our experiences, reveals to us just where we need to work. It shows us that we have been giving more attention to the secondary cause, the outer world, than we have to the First Cause, Principle, or to this universe that is within. We have given power to results, rather than to causes.

Let us turn resolutely to our Infinite Source. When we do this truly and simply we shall find rest and satisfaction, for we have found the Christ within. If one were arrogant and demanding in his attitude, he would be working from the intellectual plane, with personal will, and would not find the only avenue through which these "good gifts," or the essence of all man needs, comes. For remember the Christ is impersonal, meek, not cringing; knowing, having unquestioning faith; stedfast, without wavering; loyal, without dissimulation. We need not force our good, for "it is the Father's good pleasure to give us the kingdom."

Study—Job 32:8, 33:4 Page 56
Mark 10:24-27

Wednesday, December Tenth

Watchword: **"Thou deliverest me from all evil."**

Living in a universe of Principle we have only to be receptive to It, to realize power, to be stedfast, wisdom for decisions, and peace for our poise.

Thus we see that since God does not *send* tribulation, then that which He is, delivers us from evil.

However we must "keep our windows open to Jerusalem." We must keep our thought, the activity of mind, true to what God is, and our actions true to our thoughts.

In years past there was the belief that with His hand God would push away disaster from some persons, if they prayed hard enough, or if they were good enough. As Divine Scientists we have entirely outgrown this thought.

God, Principle, is the very essence of all that *Life* is. And life is vastly more than what we yet understand. Our part is to grow in understanding. And the understanding-center in man is Christ.

Through the Christ-center, we can enter consciously into this Infinite Being (not *a* Being, but the principle of being).

This Christ-center within is God-as-man. Thinking as Christ, acting as Christ, a man enters consciously into Christ-ness and he can *know* deliverance from all evil.

Study—Job 5:19-23 Page 117
Romans 2:11-22

Thursday, December Eleventh

Watchword: Forgetting that which is past, I press forward to the mark of my high calling.

Personality and human thought retain memories of past failures or successes. In the Christ within there are no memories, for through It all things are new. The life of God is never old; the gifts of God are never stale; the love of God is ever fresh and vital.

I am a child of God, with the fact and possibility of Christ in my "inmost parts." I value myself not as the world values me, but as God values me. I make all decisions, all judgments from the Christ nature. I depend upon the Christ within for all things. I realize that my supply of health, joy, power, and "exchange" comes from my consciousness of the omnipresence, omnipotence and omniscience of Principle. I judge no man after the form, but after Spirit. I judge no man after the flesh. I know that according to my judgment are my experiences. While I might have thought I was judging a person, and so not touching Principle, I now realize that in reality when I judge a person, I am really revealing how much of God I am accepting, for "with what judgment I mete, it is meted to me again."

The door that allows one to enter, will also allow one to depart. If my thought is closed against a person, the blessing of the Father is shut out.

Study—Phil. 3:8-16 Page 95

Friday, December Twelfth

Watchword: Not by might, nor by "pull," but by the Father am I led, protected, and prospered.

Through the ages man has depended upon personal will, influence, and position for his good. He has set these up as the sources of blessing instead of the true Source, God, manifesting through the Christ plane of man.

The time always comes when a man finds that the security he has felt because of his friends, the health he has realized "because of the diet he has followed," or because of the medicinal qualities of the water he drinks, or because of his connection with certain banks, fades away, either because he has developed spiritually, or because he finds through experience that he has built on shifting sands.

In the last analysis man finds that "every good and perfect gift cometh down from the Father of lights, in whom there is no variableness, neither shadow by turning" *(Farrar Fenton)*.

One might as well depend for light upon the electric light bulb as to depend for supply upon any "station" without.

Since man is the individualized expression of Infinite and Eternal Life, Joy and Abundance, why turn to the "material" form of the eternal? What we call "material," is but the form that substance takes. Why depend upon form, the latter, when we are the very Life itself?

Henceforth I look to the Father within, and give thanks where thanks are due.

Study—Rom. 8:1-14 Page 123
I John 4:4

Saturday, December Thirteenth

Watchword: The Christ in me transcends all sense of personal limitation.

The Christ in me is constantly and perfectly renewed by the activity of God. It cannot be conditioned, limited, or defeated.

Any anxiety or condemnation I may feel, does not change the Christ; it merely limits my sense of self; it limits my realization of this eternal Presence of God within.

Keeping my thought steadily upon this Christ-self, refusing to make judgments from *sense*, or "according to appearances," I realize the radiation of strength, joy, peace and love throughout my whole body. Realizing this, I keep poised in spite of conditions. I have an outstreaming good will toward those whom I meet.

I can always depend upon this Christ Principle within me, for it is eternal. It is the Father in me.

Depending upon It at all times, I can feel no weakness; I will make no mistakes in my affairs.

Keeping my thought clear in relation to the Christ within I am realizing my Source of life and Supply, and of every good thing.

Thinking in terms of the personal self means that I am making use of far less than I am entitled to. It is like dipping water from a trickle coming from a hose when one can get water from the reservoir.

We keep this conscious contact with the Christ through a living faith.

Study—Luke 12:22-32 Page 267
Heb. 10:16-23

Sunday, December Fourteenth

To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.

He that overcometh and keepeth my works unto the end to him will I give power over nations.

He that overcometh will I make a pillar in the Temple of my God, and he shall go no more out, and I will write upon him my new name.

To him that overcometh will I grant to sit with me in my throne even as I overcame and am set down with my Father in his throne.

I saw a new heaven and a new earth, for the first heaven and the first earth were passed away.

I heard a great voice out of heaven saying, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God shall be with them and be their God."

And God shall wipe away all tears from their eyes; there shall be no more death, neither sorrow nor crying. Neither shall there be any pain, for the former things are passed away.

And he that sat upon the throne said, "Behold I make all things new."

He that overcometh shall inherit all things.

Behold I will do a new thing; now it shall spring forth.

Remember not the former things, neither consider the things of old.

Ye have put off the old man with his deeds, ye have put on the new man which is renewed in knowledge after the image of Him that created him.

Monday, December Fifteenth

Watchword: I consciously and actively depend upon the Christ within.

The "Christ within" is the living storehouse of God-power; not a place filled with obsolete knowledge, or worn-out power, but a *living* storehouse of infinite and eternal life, wisdom, joy, and love.

We have from the human point of view many problems. Every one of these can be solved from the Christ "store-house" or Christ plane.

Suppose the problem is a physical one, turn consciously to the Christ, or to Man's highest possibility, not afar off, but as that through which all-good is coming. But we must turn to it aright. We cannot know it so long as there is a conviction of sickness in our thought, for we must be whole-hearted about it. Half-hearted praying or turning will not do. That is the meaning of the first commandment.

There is no sickness in the God-plan; there is only God-ness; there is only wholeness, radiant, joyful wholeness.

Acknowledge this as the truth: sickness is a fact, which changes day by day. Claim the realization of the Christ as your birth-right. Be deeply thankful for it, declare the truth of it, no matter what the condition may be. We "condition" or limit our own realization.

What is happening meanwhile? The sense of weakness or pain diminishes as we actively call upon, or acknowledge this Christ within, but we must not let the thought of the condition weaken our faith.

Study—Deut. 5:3-11 Page 155
Deut. 7:12-15

Tuesday, December Sixteenth

Watchword: "The Kingdom cometh not with observation."

The realization of the Kingdom, the consciousness of Christ, is not attained by mere study of things on the physical plane. Knowledge built up by logic out of the five senses does not take one into the Kingdom. The Kingdom of God is higher than the plane of observation.

If a person is sick or sorrowing will a rule heal the condition? Will a scientific formula lift a man out of pain or distress?

"Observation" has to do with the lower plane, that of three dimensions, that of things which can be weighed and measured.

The things of the spirit are of a different quality; they are faith and joy and integrity. Love and peace are attributes of the Kingdom of God.

Man has thought that through gaining proficiency in scientific subjects he might isolate God; he might put a fence around the Kingdom. He has thought that he might even "take it by force."

We may use physical terms, scientific experiments as illustrations, but they are not the Kingdom.

Through this "spirit which is within man," the spirit of the Almighty reveals Itself as understanding, as knowledge, as wisdom, as patience, as love, as peace.

This Spirit which is within man is the Christ. It is through this Christ that God is giving Himself as man. This Christ is the glory of God and of man.

Study—Job 32:6-14 Page 73
Job 33:4
Luke 17:20, 21

Wednesday, December Seventeenth

Watchword: "The Kingdom of God is not in word, but in power."

Christhood does not consist of words, of speeches, of books: it is not in boasts or in acts alone; it is as much a plane, a development, as manhood is a plane or a development.

A little girl may put on her mother's dress, but that does not make her a grown-up.

Christhood, or the plane of God-in-man, is in such familiarity with Principle, that the individual gives signs of power in all that he does. He does not have to advertise himself; he does not have to boast; he does not have to call attention to his "virtues;" these speak for themselves.

May it not be possible that this is the reason that Jesus, who acted from the plane of the Christ, always said, "See that ye tell no man."

Let us then not talk about our accomplishment; let us keep our thinking so consistently and consciously related to Power, so close to the Father, that "Men shall see your good works and glorify your Father, which is in heaven," (the plane of pure consciousness).

To this God-idea all Power is being given at all times, and from this God-idea all power proceeds. This power is the power to understand, power to love, even things that are unlovely on the outside, because there is the reality back of the unloveliness.

From this Christ plane we draw strength, radiant strength to do all things.

Study—Matt. 23:1-12 Bottom of page 261,
Phil. 4:13 and page 262

Thursday, December Eighteenth

Watchword: Cleanse thou me from secret faults.

In the ages past, and not so far in the past, man has thought that he must give up things: that he must give up beautiful things, houses, position, friends, in order to please God. We now know that these are the symbols of Knowledge of the Law, and that we should really have more of them, rather than less.

We know that in order to reveal more Principle, we are to think so as to bring more harmony into our experience.

From the God-plane in man, or from the Christ-consciousness we are able to do this. No "evil" thought belongs to this Christ development. Thoughts of envy, fear, jealousy, habits of mental uncleanness, back-biting, false reports, malice—all register from a plane far below that of the Christ.

A prayer from such a plane reaches no higher than that plane.

In order to contact the plane of Power, the aspiration must be from the Christ plane, that plane through which Power can manifest, from that plane which is God-like. Let us then from the plane of the Highest look without swerving upon our own lives. Seeing the places of weakness, let us with the Power that is Man's, with Christ-Power, begin to replace the negative habits with habits of power and love and joy. "Against such there is no law." Let us give the Christ full sway within us, correcting weakness, in order that we may have the full sense of the presence of God within us.

Study—Isa. 50:1-7 Page 63
Isa. 58:6-14

Friday, December Nineteenth

Watchword: I consider today a fresh opportunity to grow in my realization of the unity of the whole.

Man for ages struggled with the thought that after years of work he might arrive at the place where he would begin to attain the power to do things, to realize the ability to do the things that belong to Christ consciousness.

I can accomplish today at least one step toward this Christ consciousness.

The steps we take are not any rites that might be performed; they are not involved in the books we read or in the lectures we attend or in the classes we take. We need but to do the everyday duties in the realization that we do them by means of God-power within us.

As we handle any problem that comes up with love and generosity, with wisdom and joy, with faith and unselfishness, we are doing the things that the Master did in order to attain to the development which has been called "Christhood."

This Christhood is the ideal manhood and womanhood; It is not merely personal idealism; It is the God-ideal manhood.

Personal ideals may be very one-sided, but the Christ is the full realization of the *One,* with all expressions partaking of that which composes the One.

To realize Christhood takes daily and hourly practice. We must decide only from Principle, God, and find only God in everyone we see. Christhood means judging all things from the plane of Christ, which is in every man.

Study—John 4:22-24 Page 162
Rom. 13th chapter

Saturday, December Twentieth

Watchword: "These things shall ye do and greater."

So many forget that years of preparation are necessary before "mighty works" are done. We want to do great things as we leave a class; we burn to change the world after hearing a lecture; we long to shout from the house-tops what can be done with "the truth." We feel as though we, too, can "speak the word" of healing because in our high moments it is so simple.

Have we heard of anyone's developing into a full-fledged musician, mathematician, lawyer, writer, or teacher, without a great deal of preparation, discipline, experiment and practice?

Jesus had thirty years of preparation before he taught in the world. Even after these thirty years when the opportunity came to show the proof of his long preparation, he hesitated, and perhaps would have refused if it had not been for his mother. She knew that his years of practice and consecration to Principle made the demonstration of the Law possible.

His changing the water into wine was his first public demonstration of the thing he had been practicing. He had attained the consciousness, the conviction (not merely a mental determination) that God is the only Power and that man is eternally one with that Power, and conditions responded to His consciousness of It.

Also He knew that this same Power, this same Life, this same infinite potentiality, was in everything, including water. And quietly and confidently, even without words, he rejoiced in this Allness; hence the thing he needed was accomplished.

Study—John 2:1-12 **Page 141**

Sunday, December Twenty-First

Let this mind be in you, which was also in Christ . . . .

Who, being in the form of God, thought it not robbery to be equal with God.

Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

The Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

If we live in the Spirit, let us also walk in the Spirit.

And put on the new man, which is renewed in knowledge after the image of him that created him.

. . . . Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.

But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Thou wilt show me the path of life: in thy presence is the fulness of joy; at thy right hand there are pleasures forevermore.

Monday, December Twenty-Second

Watchword: I no longer judge my world from the plane of sense (after the flesh) but after Christ (the God-idea of man).

Man has many possibilities beside those of sensation, but he has forgotten this.

He has made his decision from the sensory plane until he has almost forgotten others; unless a thing feels, tastes, looks good to him it is all wrong, and must be disposed of in some way.

He thinks the distress, the discomfort, mental or physical, is the thing that must be healed.

In reality the outer condition is but the symbol of the thing that needs healing. If he is poor, the thing that needs healing is not his pocket-book, but his poverty thought, for this determines the state of his pocket-book.

In the Christ Mind, the highest plane that belongs to man, there is the perfect comprehension of the right way of thinking and acting. As man grows to see this more clearly, as he comes closer to it through consecration, prayer, and action, he will outgrow the sense of limitation, and thus will act wisely in relation to the demands made upon him by his world.

He will "judge righteous judgment." His decisions will not be made entirely from a low plane. He will not decide that the thing which tastes pleasant, feels comfortable, pays well is necessarily "good." He will realize larger wisdom and greater power.

Study—I Cor. 15:21-58 Page 47

Tuesday, December Twenty-Third

Watchword: Infinite Power is manifested to me through the Christ nature.

As the force in nature which we call electricity is delivered to us as light across or by means of the electric wires, so the Power that is Infinite is delivered to our human plane through the God-man in each of us.

The electricity is not, as yet, picked up as light out of the atmosphere. It must be conveyed and then converted.

It is through God-idea as man, or through the Christ nature that Infinite Power comes for use on the human plane. It is a fact that people are using power which they think they are originating themselves; they go along for a good while, perhaps, and then a new need for power arises, and they say they fail, or that their Power fails.

The Power never fails. "It is we the changing need." Man has been developing a *sense* of Power, a realization of power; man has been growing in the consciousness of a plane within himself, which when consciously contacted, is a sign that he will know Power. How are we to develop our acquaintanceship with this Christ plane, or Christ nature? Recognition: acknowledgment: aspiration: faith: steadfastness.

Study—John 15:1-11 Page 68
Phil. 4:13

Wednesday, December Twenty-Fourth

Watchword: "God doesn't come to visit me. He is here always." *(An old colored man.)*

Certainly this is a conviction for which we may all work.

Mentally many accept this, but acceptance is only ten percent of conviction; merely the introduction to the Consciousness of the Presence of Infinite and Eternal Power, Wisdom, and Joy.

How are we to work in order to attain the conviction?

How does one begin to work to become an actor, a musician, a scientist? Is it not by being obedient to the instruction that is given?

Since "He is here always," and we do not have to bring "Him," we must learn to know "He" is here.

How do we know whether a picture is truly beautiful, or a symphony is rendered scientifically? Is it not by studying the technique of art or music?

What is the technique of recognizing "His" presence?

Did not Jesus tell us? I do the "will of Him who sent me, and finish His work."

Is not the will of God, the outpicturing of God?

What is the character of this outpicturing?

Good, not evil; joy, not sorrow; peace, not the sword; supply, not poverty; power, not weakness; love, not hate.

I have within me the power to practice this technique, for the essence of God is "Christ in me . . . the glory."

Study—Isa. 58:6-14 Page 159

Thursday, December Twenty-Fifth

Watchword: "God so loved the world that he gave his only begotten Son . . . . "

This "only-begotten son" is the Christ, the ideal man which is within each of us. And this Christ is the "key" to all that God or Principle is.

And this "key" has been *given* to us. We do not have to manufacture it; we do not have to find it; we do not have to earn it by good deeds, by mortification of the flesh, by obligations and sacrifices.

Realizing how precious this health and abundance and harmony, (which is Principle or God) is, we have thought of it as afar off, something that might be attained after a life time of struggle and effort, while all of the time it is *what we are* in truth. It is as though a man, who needs a great deal of water is given a faucet and told that by turning it he can have all the water he needs. Although feeling the need of water and having the key in his possession, he still does all sorts of futile things.

The Christ (the key) is what Principle is in miniature; wholeness, harmony, wisdom, power, abundance, activity, unity.

These phases of God become visible in our lives as health, beauty, knowledge and understanding, strength, supply, life, and love.

Study—John 4:16-21 Bottom of page 105 and through the chapter

Friday, December Twenty-Sixth

Watchword: Without Him was not anything made that was made.

This may well be put in the present tense: "Without Him *is* not anything made that is made" for existence (from ex, out of, and "stare," to stand,) is the outpicturing of ideas, substantiated by that which is eternal.

How many times one whispers to himself, "It doesn't matter what I think, just so I do not speak it."

Through the "inmost center," through the eternal idea of man held within this which is eternal, our thoughts are given life, and begin to develop toward the visible plane. The power to draw "life" cannot be shut off, for each one is an integer of the Infinite; each is an integral part of the whole and partakes of the virtue of the whole. This Infinite is Mind (not brain); the "tools" of Mind are thought.

Principle is substantiating every thought.

Let us, then, purpose that the tools we use, the thoughts we think, shall be such as we wish to have substantiated.

God works through Christ on the human plane. The Christ is entrusted with the "keys of heaven and hell."

In other words we are the arbiters of our own fate. No one else can be responsible. Let us then not only keep true to the Christ within, but trust it, rejoice in it, consciously depend upon it. "Then shall thy light rise in obscurity, and thy darkness be as the noon-day."

Study—Matt. 16:15-19 Page 81
John 1:1-5

Saturday, December Twenty-Seventh

Watchword: All power is given unto the Son.

Throughout the ages man has sought the power to accomplish things, the power to stand under difficult conditions in his own personality or in the personality of some other man. He needs assistance of some kind: he asks John Smith to "speak a good word for him," "to lend him money," to "use his influence."

Even in his praying, he has thought of "the power that belongs to the man, John Smith." His power is not there. His power is not in form. His power is not in outer things. His power is in his spirit: this Spirit that is God's idea of man. His power is in his Christhood.

Through the Christ, life, power, and wisdom are being given to the form, to this "man" that we call John Smith. Life is not given to form direct. It becomes John Smith.

Thus we can see that in one way man does not "attain" Christhood. He has to grow up to the knowledge of It, but there could be no "man" without the Man-Idea in It. And this Man-idea, this God-idea-of-man is perfect, is Christ.

How are we to know Christ? It cannot be measured; it cannot be weighed; it cannot be separated any more than the hydrogen and oxygen can be separated from water, unless we do away with the water. We can know it; we can receive the blessing of strength and love and peace through acknowledgment and appreciation and use.

"In all thy ways acknowledge him and he will direct thy paths."

Study—Prov. 3:5-10
Ps. 37:1-5

Page 112

Sunday, December Twenty-[illegible]ghth

As many as are led by the Spi[illegible] of God, they re the sons of God.

And this is his commandme[illegible] That we . . . . hould love one another, as he [illegible]ave us commandment. And he that keepeth his commandment welleth in him, and he in them.

And hereby we know that he abideth in us, by e Spirit which he hath given us.

And whatsoever we ask, we receive of him, be-use we keep his commandments, and do those ings that are pleasing in his sight.

And of his fulness have we received and grace r grace.

For we walk by faith and not by sight.

As ye have therefore received Christ . . . , so alk ye in him: Rooted and built up in him, and ablished in faith, as ye have been taught, abound-g therein with thanksgiving.

Stand fast therefore in the liberty wherewith rist hath made us free, and be not entangled ain with the yoke of bondage.

For, brethren, ye have been called unto liberty; ly use not liberty for an occasion to the flesh, t by love serve one another.

All the law is fulfilled in one word, even this: hou shalt love thy neighbor as thyself.

Love worketh no ill to his neighbor: therefore ve is the fulfilling of the law.

Ye are all children of God by faith in Christ . . And whatever ye do, do it heartily as unto e Lord and not unto men.

Beloved, now are we sons of God, and it doth ot yet appear what we shall be: but we know that hen he shall appear, we shall be like him: for we all see him as he is.

And every man that hath this hope in him urifieth himself.

Monday, December Twenty-Ninth

Watchword: "I and the Father are One."

The Master so realized the truth of himself, that he did not have to contend with the dream of separation and loneliness. He knew that there was within him this God-idea of Man. He knew that it was being sustained and renewed moment by moment by the Eternal Mind.

But that is not all. He also kept his own sense of this unity alive by aspiration, by joyous recognition, and by an inner thanksgiving.

It was because of the man's whole attitude that others recognized a difference in him. But He knew it was not a fundamental difference, and that all men are one with the Father. This understanding was the keynote of his contact with and service to man. To emphasize the glory that is man's, to reveal to men that they are children of God, to hold up to their attention the fact that Principle is the life of man's life, the Wisdom which they can know in every condition and problem; this is the Master's message.

After months of constant contact, after proving to men that he could demonstrate the truth of his oneness with Infinite Power and Love, Jesus asked one of his comrades, "Whom say ye that I am?" At that moment Peter's eyes were opened and he said, "Thou are the Christ, the Son of the Living God." Jesus told him that not through his sense of separation from the Father was he able to discern that, but through his oneness with the Father. He said "Flesh and blood hath not revealed it to thee." This same "Christ" is within me this moment; this same God-idea-of-man, and it is being sustained and renewed in me as it was two thousand years ago in the One who taught it.

Study—Matt. 16:16 Page 85
John 1:1-5

Tuesday, December Thirtieth

Watchword: "And the Word was made flesh and dwelt among us."

We have not taken this literally enough. We have thought that this Word was made flesh in one man, two thousand years ago. Whereas it has always been God's "Word" for man.

The spiritual "word" for man is Christ, and it dwells in each of us. It dwells "among " us, just as two parts of hydrogen and one part of oxygen dwell "among" water. It is that which makes the water, but the water is the form hydrogen and oxygen take on the chemical plane.

It is this "Word," this Christ that is the spirit of each of us. On the human plane the form is man and woman. The form is not the vital part; the Spirit, the Christ, the Word, the God-idea is the vital part of man.

It is through the Christ that Principle makes Itself known to us, and blesses and uplifts us.

The life we know is not the humanness of us, but the God-ness of us.

Could man be made more man from the outside? You cannot add to man. You cannot add more flesh from the outside. Even if blood were added, unless his Being accepts it, it can do no good.

It takes all that God is (not in quantity, but in spirit) to make this Christ, this Idea that is Man.

Let us then rejoice in this. Let us act as God-men. Let us be steadfast in our recognition of and use of this Power that belongs to Man (not the form, but the Christ).

Study—John 8:54-59 Pages 58, 59

Wednesday, December Thirty-First

Watchword: "Knowledge of truth is a call to action." *Nona L. Brooks.*

Since we have been told, and since we are at least beginning to see that all good belongs to us, since we are told that it is through the Christ, the God-ideal of man that this good comes to us, let us "be about the Father's business."

The Father's business is this Good made manifest in our world.

And what are the steps we should take? How can we make this goodness manifest? First the "percept," first the acceptance, merely mental at first, that I have within myself, the "pattern," the idea of the Whole Man, this Christ; next the "concept," or a deep conviction of the Presence of Infinite possibility within the Self. Next, the "work," acting *always* from this Christ: turning to this Ideal, renewing the realization of It, depending upon It, rejoicing in It, loving It, thanking It.

As we do this, our realization of It will become clearer and stronger. We shall come nearer to "knowing It as It is," and thus be growing to be more like It. "When he appears we shall be like him, for we shall see him as he is." It is through working to reveal the Christ, this Ideal, that we grow.

Study—Tim. 1:7-9 Page 359
I John 3:1-8

CLASS INSTRUCTION

A Course of Lessons in Esoteric Psychology and Scientific Spiritual Healing

BY

DR. HARVEY HARDMAN

Minister of the First Divine Science Church
in Denver.

THE CLASS WILL MEET MONDAY EVENING, JANUARY 12th, 1931, at 7:45 O'CLOCK, IN THE AUDITORIUM OF THE CHURCH, AND EACH MONDAY AND THURSDAY EVENING THEREAFTER FOR SEVEN WEEKS.

The Course is open to all who desire to study more intensively the Principle and method of practice of Divine Science. The emphasis is placed on the practical use of the Law. The theory is reduced to the simplest terms, and illustrated from those facts of life and nature familiar to all.

This Course of Lessons is designed for those who wish to obtain a working knowledge of the Science without going through all the classes of the regular college curriculum. Credits are given, so that those who wish to qualify for professional work may do so. This Course is presented in such a manner that effective mental work can be done by the conscientious student from the beginning. Many students in Dr. Hardman's Classes have worked out difficult personal problems during the course of study.

Those contemplating entering into professional metaphysical work, as Practitioners and Teachers, will find this Course invaluable.

The Class Fee is $20.00. Place: The Church. Time: January 12th, 7:45 P M.

Registration may be made at the Office, 504 California Building; at the Church Office, 1819 East 14th Avenue, or at the Study, Apartment 536 Shirley-Savoy Hotel.

Fourteen study periods, 7:45 to 9:45 P. M., Mondays and Thursdays.

We are constantly using the power of Mind. Not merely the little mind of the individual, but the creative power of the God-Mind. Our prayers, which after all are the persistent thoughts and desires which we harbor in our hearts — our prayers are constantly being answered. When Jesus said "Ye shall ask what ye will, and it shall be done unto you," he could just as truly have said: "Whatsoever ye ask in your heart, whether it be good or bad, is done unto you"

Your true prayer is not your occasional invocation, is not the repetition of an affirmation. Your true prayer is YOU. What you are in your inmost soul is always manifesting in your outer life. Your strongest thought is always being objectified. Your deepest desires are always being realized. And the reason for this is that we are always thinking and therefore always using the creative Power of God. God is impersonal and will not interfere with you if you use this power in a negative way to destroy yourself. If you have "lost your grip on life" it is because you have been "entertaining devils unawares." You have admitted fear into your heart, and the only devil there is is fear. You did not realize perhaps, that your worry and anxiety, your thoughts of discouragement and fear, were prayers. But they were and are, just as truly as the most sublime invocation ever uttered. The fact that they were the black prayers of doubt did not lessen their effectiveness. When you know with the certainty born of exper-

(Continued on bottom next page)

To the Graduates, Students, and Friends of
The Colorado College of Divine Science:

We are planning for an assembly to begin Monday, January Fifth, Nineteen Thirty One, to which you are all invited.

There will be addresses by Leaders from the different Colleges, Churches and Centers, and open discussion of the great problems involved in the expansion of the Divine Science Movement.

Nona L. Brooks, who has been lecturing and teaching in Australia, will be with us, and all those who are vitally interested in the growth of the Divine Science Work.

The addresses and discussions will promote unity of method and purpose, spiritual fellowship, and in many other ways these will be helpful to all who are sincerely interested in the future of Divine Science.

BOARD OF TRUSTEES
of the
COLORADO COLLEGE OF DIVINE SCIENCE.

(Continued from preceding page)

mental analysis, thru the study of your life as an expression of your thoughts and feelings and secret inner life, — when you are completely convinced that thought is creative power and is always creating for you in exact accord with what YOU think and know yourself to BE, then you can begin to use Divine Science in an intelligent and increasingly successful way.

Harvey Hardman.

SILENT HELPERS

The Department of Silent Helpers is one of the most powerful channels for spreading the truth and for giving to the world, peace, power, plenty, and healing of the body. One Principle underlies all healing work. This Principle is that man has access through his thought as his instrument, to the Great Healing Power of the universe.

Jesus taught this Principle and demonstrated it. Today, however, as great miracles are being wrought through The Silent Helpers not only in this organization, but in groups all over the world.

You can be made free. If you do not understand how to study or work, call upon our Department of Silent Helpers, and these workers will gladly send you literature and guidance. We ask that those who are supplied with this world's abundance will consider it a privilege to make a return commensurate with the blessing received. In this way the free work that is doing so much for the ones who are not so fortunate can be carried on. This Department is sustained by free will offerings.

Address and Day Telephone (9 A. M. to 5 P. M.)
1819 East Fourteenth Avenue
Telephone YOrk 0449-W
Night Telephone KEystone 3381
Address All Correspondence to
DIVINE SCIENCE SILENT HELPERS
Care
COLORADO COLLEGE OF DIVINE SCIENCE
East Fourteenth Avenue and Williams Street
DENVER, COLORADO

Dear Friends and Applicants for Healing Department of Silent Helpers:

This is a request which we are making to those who have received benefit and, like the men in Jesus' time, have forgotten to return and give thanks.

This work requires many hours of consecrated and unselfish labor that those who have applied to the department may receive healing.

There is no Law in this universe of Life so great and powerful as gratitude and the returning of thanks for benefits received.

Will you not feel it incumbent upon yourself to write a letter stating in what way you have been helped and also feel it a privilege to contribute to this department so that this service to the world may be carried on with greater efficiency for the glory of God and the blessing of mankind.

As we give so we receive. This is the law of Life.

TESTIMONIALS

Dear Silent Helpers:

When I had given up in despair as to being healed of ulcers of the stomach which my physician had pronounced incurable, I turned to your department for help. Your earnest prayers and the helpful literature which you so lovingly sent me, have been the means through which I have been healed. My physician has pronounced me well.

I am enjoying the Daily Studies and I receive great benefit from them. The check which I am enclosing seems nothing compared to the help received.

Gratefully yours,
A. D. F.

Dear Silent H[illegible]ers:

I really have [illegible] words to express to you the joy that is coming into [illegible] life because of the continued improvement of m[illegible] [illegible]aring. I seem too, to be growing in understanding [illegible] I am sending you this check and asking you to conti[illegible] in your wonderful work for me. I only wish the chec[illegible] might be much larger but at any rate I am sending yo[illegible] day by day my deepest gratitude for the work which you are doing in my behalf.

Sincerely,
H. M. H.

Dear Friends in Truth:

I wish to express my deep appreciation and gratitude for the wonderful relief you gave my sister from high fever and cough in so surprisingly short a period of time.

It was such a joy to receive your helpful letters.

Enclosed find check which I send with pleasure for your loving service. I feel it is a privilege to help this good work along.

Sincerely,
St. Louis, Mo. A. W.

Dear Friends in Truth:

A short time ago I sent you a letter asking prayers for my husband who had periodical spells of drinking.

After receiving your helpful letter I began to pray as directed and results have been marvelous.

Thanking you again and again,

Mrs. D. R. I.

Silent Helpers.
Colorado College of Divine Science.
Dear Friends:

I rejoice greatly that the demonstration has been made for which I asked your help — my cousin has secured a position.

I enclose a love offering which I bless. I hope it will increase a thousand fold.

With many, many thanks for your help.

Portland, Maine. Mrs. M. R.

Our Publication[illegible]

* * *

Books by Nona L. Br[illegible]s

hort Lessons In Divine Science — [illegible] Paper, 75 cents; Cloth, $1.00; [illegible]ther	$2.00
lysteries — Paper, 80 Cents; Clo[illegible]	1.25
tudies In Health	.40
/hat Is Real and What Illusion[illegible]	.30
ictory Series — Four Lectures for	.35

Books by Fannie B. James

ruth and Health — Leather, $6.00; Cloth	2.50
elected Bible Readings — Paper, .90; Cloth	1.50
orning Glories	.50
/ords Suggesting How to Heal — Paper, 40c; Cloth	.75

* * *

ivine Science Bible Text Book — By A. B. Fay, D.S.D.	5.00
ivine Science and Healing, by M. E. Cramer — Cloth, $2.50; Leather	6.00
udies In Divine Science, by C. L. Baum	1.25
e Journey of Jesus, by Ellen Conger Goodyear	2.00
linburgh Lectures on Mental Science — By T. Troward	1.50
eative Process In the Individual — By T. Troward	1.50
ience of Mind, by Ernest S. Holmes	3.50
e Law of Mind in Action, by F. L. Holmes	2.00
e Divine Art of Living — By Kathleen M. H. Besley	.75
estions On Truth and Health	.25
l Power Is Given Unto You — By Rev. Charles Schlag	.50
eat Realities and Exercises in Right Thinking — By Ida B. Elliott and Ruby Farnham	50c each
IE DIVINE SCIENCE MONTHLY and DAILY STUDIES, per year	1.50
Foreign	1.65

* * *

Send orders for above to

HE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue
Denver, Colorado

Registere List of the Colorado College of Divine Science

Brooks, The Rev. . a L., D.S.D., President The Colorad College of Divine Science. Care of Thomas Cook & Sor Melbourne, Austra

Bromfield, The Rev. Jessie D., D.S.B., 544 Williams St Denver, Colo.

Bullen, Mrs. H. M., D.S.D., c/o Colorado College of Divin Science, Denver, Colo.

Clark, Rev. Florrie B., D.S.B., Teacher and President o Divine Science College of Oklahoma. 215½ W. 12th St Oklahoma City, Okla.

Carter, The Rev. E. J., D.S.B., 'Sandiacre," Tyndale Park Herne Bay, England.

Davis, Mrs. Edith A., D.S.B., 1266 Emerson St., Denve Colo. Practitioner.

Doeserich, The Rev. John, D.S.D., McCullough Bldg Davenport, Iowa. Teacher and Practitioner.

Downey, Mrs. Eva M., D.S.D., 1530 Grant St., Denve Colo. Teacher and Practitioner.

Duffield, Mrs. Luella A., 1365 Corona St., Denver, Colo Practitioner.

Elliott, The Rev. Ida B., D.S.D., 45 Jerome Ave., Piedmon Calif. President California College of Divine Science

Emerson, Mrs. Lillian, D.S.B., 431 23rd St., Denver, Colo Practitioner.

Ernst, Mrs. Helen, D.S.B., 1233 Elizabeth St., Denver, Colo Practitioner.

Fay, The. Rev. Ada B., D.S.D. Abroad.

Galer, The Rev. Agnes J., D.S.B., 501 Taylor St., Sa Francisco, Calif.

Hanson, Mrs. Hattie, D.S.B., 602 E. 11th Ave., Denve Colo. Practitioner.

Hardman, The Rev. Harvey, D.S.D., Minister First Divin Science Church in Denver.

Hood, Mrs. Alice Cady, Hotel St. Francis, Denver, Colo Practitioner.

Mann, Miss Marion B., 715 Delaware Ave., Buffalo, N. Y

McCorkle, Mrs. Lenore C., D.S.B., 1172 York St., Denve Colo. Practitioner.

Miller, The Rev. Bertha I., Congress Hotel, Pueblo, Col

Munz, The Rev. Carrie F., D.S.D., 624 Lafayette St., Denver, Colo. Teacher and Practitioner.

Nelson, Adeline W., D.S.B., 1561 Colorado Blvd., Denve Colo. Teacher and Practitioner.

ewman, Mrs. Lucile B., 1517 Fargo [illegible]e., Apt. 2E, Chicago, Ill. Practitioner.

ildy, Mrs. Evelyn Shaw, D.S.B., 1000 L[illegible]n St., Denver, Colo. Practitioner.

almer, The Rev. Anna L., D.S.D., 12[illegible] Ogden St., Denver. Colo. Teacher and Practition[illegible]

reston, The Rev. Josephine S., D[illegible]., 420 Spruce St., San Diego, Calif. Teacher and P[illegible]ctitioner..

ead, The Rev. Anna Ethelynd, D.[illegible]B., 313 Proffitt Bldg., Centralia, Wash. Teacher and Practitioner.

itchie Frank G. and The Rev. Alice R., D.S.D., 1414 Straus Bldg., 310 S. Michigan Ave., Chicago, Ill.

nford, Mrs. Judith Dent, 1407 Humboldt St., Denver, Colo. Practitioner.

ggons, Mrs. Alice Edwards, D.S.B., 2380 N. El Molino Ave., Pasadena, Calif. Practitioner.

ngletary, Miss Dora, D.S.B., 1506 E. 16th Ave.. Denver, Colo. Practitioner.

nith, The Rev. Ruth B., D.S.D., Secretary The Colorado College of Divine Science.

ark, The Rev. Martha J., D.S.D., 1434 Corona St., Denver, Colo. Teacher and Practitioner.

fft, Mrs. A. L., D.S.B., 1776 Ivy St., Denver, Colo. Teacher and Practitioner.

alsh, Mrs. Louise K., D.S.B., 1526 High St., Denver, Colo. Practitioner.

yatt, Lavinia, 2306 N. Highland Ave., Hollywood, Calif. Practitioner.

Registered workers are prepared to give present or sent treatments. Address

HE COLORADO COLLEGE OF DIVINE SCIENCE
1819 East Fourteenth Avenue, Denver, Colorado

पुस्तकालय
077691
कांगड़ी विश्वविद्यालय

Churches, Colleges and Centers

ADELAIDE, SOUTH AUSTRALIA — The Divine Science Centre, Room A. N. A. Building, Flinders Street.

BELLEVILLE. I — First Divine Science Church, 311 E. Lincoln St., Rev. Emma Stolbérg, minister, Residence, 402 W. Cleveland.

CHICAGO, ILLINOIS —Divine Science College of Illinois and First Church of Divine Science, 1414 Straus Building, 310 South Michigan Avenue, Chicago, Illinois. The Rev. Alice R. Ritchie, D.S.D., and Frank G. Ritchie, leaders.

DAVENPORT, IOWA — School of Divine Science. McCullough Bldg., The Rev. John Doeserich, Minister.

DENVER, COLO. — Colorado College of Divine Science Nona L. Brooks, D.S.D., President, 1819 East Fourteenth Avenue.
First Church of Divine Science, 1819 East Fourteenth Ave., Denver, Colo. The Rev. Harvey Hardman, D.S.D., Minister.

EXETER, SOUTH AUSTRALIA—Florence Hinde, Leader. Rechabite Hall, Semaphore Road.

LONDON, ENGLAND—Divine Science Fellowship, President, Nona L. Brooks; Chairman, Sophie Nicholls; 41 Oxford St., W. I., London (I. N. T. A. Rooms).

MILWAUKEE, WIS. — First Divine Science Church, 77 18th St. The Rev. Clara B. Letsch, Minister.

NEW JERSEY, EAST ORANGE — The School of Divine Science and Unity. Room 7, 19 Washington St. Mrs. Ferbe G. Burton, Founder and Leader.

NEW YORK, N. Y. — First Divine Science Church, Hot Biltmore.

OAKLAND and PIEDMONT, CALIF.—First Divine Scienc Church and California College of Divine Science, 4 Jerome Ave., Piedmont, California. Rev. Ida B. Elliott President. Reading Room, room 403, 532 16th St.

OKLAHOMA CITY, OKLA. — First Church of Divin Science, Sorosis Club House, 15th and Robinson Sts Rev. Florrie B. Clark, Minister.

PHILADELPHIA, PA. — Chapel of Truth, Divine Scienc 1600 Walnut St., Mary L. Butterworth, leader.

PORTLAND, ORE. — First Divine Science Church, 81 Clay St., near Cor. E. 25th. The Rev. T. M. Minar Minister; Mina Minard, assistant.

PUEBLO, COLO. — Leader: Mrs. Charles W. Lee, 190 Elizabeth St.

SEATTLE, WASH. — Seattle College of Divine Scien Mrs. Mary Jennings,503 University Bldg.

ST. LOUIS, MO. — First Divine Science Church, 3617- Wyoming St., Rev. Elizabeth Nordman, Pastor.

ST. LOUIS, MO.—The Missouri College of Divine Scienc 3617-19 Wyoming St. Rev. Charles Schlag, President

ST. LOUIS, MO.—North Side Divine Science Church, 4300- Gano Ave. Rev. Charles Schlag, Pastor.

DIVINE SCIENCE READING ROOMS

Denver, Colorado

504 California Building
Open from 10 a. m. to
4:30 p. m.

Every day except Monday and Saturday there is a public meeting from 12:10 to 12:50. Every one is invited to these meetings, and you are free to come in at any time, and to leave at any time. These meetings are held at this time especially so that those who are down town, employed during the rest of the day, may have a time of Silence, and the opportunity to receive help from the lesson.

Monday Noon (12:10 to 12:50) Lecture by Dr. Hardman in the Ballroom of the Albany Hotel. All are welcome.

The time will come when physical ugliness, and sickness and a body distorted with disease, will be known for what they are — sin. At bottom sin is just the ugly way of thinking that shows up in an ugly life and body. When the rich society woman realizes that her sick tantrums, and aches and other aspects of a coddled, sel fish mind are regarded as a disgrace, some of the High Priced Specialists will be looking for manly employment and the high strung ladies will be out living with flowers and trees and loving the wonderful world tha God has given to mankind.

From *The Unfinished Temple*
By Harvey Hardman.

Compiled
1999-2000